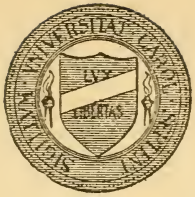

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CHARLES F. COFFIN

QUAKER PIONEER

Charles F. Coffin

CHARLES F. COFFIN

A QUAKER PIONEER

Compiled by MARY COFFIN JOHNSON *and*
PERCIVAL BROOKS COFFIN

Preceeded by

EARLIEST HISTORICAL PERIOD
OF THE COFFIN FAMILY

By
MARY COFFIN JOHNSON

NICHOLSON PRINTING COMPANY
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To our Father's life-long friend,
BENJAMIN JOHNSON of Richmond, Indiana,
who, through weal and woe, extended to
CHARLES F. COFFIN
a sympathetic understanding and love
which were a materialization of
the finest of all that is ideal in friendship,
this book is respectfully dedicated by
The Children of Charles F. Coffin.

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EARLIEST HISTORICAL PERIOD

COFFIN

The Earliest Historical Period of the Family

By
MARY COFFIN JOHNSON

I

THE Coffins are of Norman French descent. The French estate is at Falaise in the province of old Normandy in the department of Calvados. The English estate is at Portledge, North Devonshire, four miles from the old town of Bideford.

The following is taken from the journal of the late Charles F. Coffin of Chicago, Illinois:

"By kind invitation of the owner, Monsieur Le Clere and his wife, Madame Le Clere, I visited in the year 1883, accompanied by my wife, the ancient Coffin Chateau—Courtitout—near Falaise. Monsieur Le Clere was the grandson of the last Miss Coffyn, French Normandy, whose father was a banker in Falaise. She married in 1796 Monsieur Le Clere, Senior. From the time of this marriage, the name of Le Clere has succeeded that of Coffyn as possessors of the estate.

We traveled by railway from Paris to Argentan, a journey of five hours, and from there to Falaise, fifteen miles by carriage. The highways on the route were fine and the verdant hillsides and landscapes beautiful. We were greatly interested as we passed through the French agricultural country, in the gardens, the fields, the number

of trees, the homes of the peasants, the costumes of the rural people, and the strange, picturesque old French towns. The farm houses were of stone, substantially built, and mostly two stories in height.

It was late when we arrived at Falaise and we went to an hotel though our invitation was to 'come directly to Courtitout,' which is situated a few short miles from the city. This venerable hotel was one thousand years old. The ceilings, walls and floors were all of stone.

Early next morning the cards of Monsieur and Madame Le Clere were sent in. We had just finished our breakfast. We were taken to their beautiful home in an elegant English coach with liveried attendants.

At Courtitout we were most cordially and hospitably entertained by Monsieur Le Clere and his charming wife.

Monsieur Le Clere was a man of fine personality about thirty years of age. His wife was a beautiful woman somewhat younger. They had three bright children who were under the care and tuition of an English governess. It added much to the pleasure of our visit that Madame Le Clere could speak English readily. They had invited a brother-in-law and sister, Monsieur and Madame de Fontenay, who lived twenty miles away, to be their guests while we staid. Madame de Fontenay could also speak English. We were constantly occupied giving them descriptions of various scenes and places in the United States. Conversation never flagged. Sometimes Monsieur would almost chide his wife for not interpreting more frequently. They had never visited our country but had a very correct knowledge of it. The family were loyal Roman Catholics devoted to their Christian faith as were all of the earliest ancestral Coffyns. Here and there in the annals of family history distinguished characters are recorded who were prominently connected with the old religion. We spent several days at Courtitout and were intensely interested in

the home-life of this delightful French family of high rank and luxurious living. Indeed, it was the most interesting visit I have ever made. Courtitout is a magnificent country seat containing about one thousand acres, with four hundred acres of lawn in front of the chateau. The grounds were laid off in fine drives and beautifully ornamented paths.

Though some parts of the house are very old, only a small portion of the ancient chateau remains. Revolutionary troubles and civil wars in France have evidently from time to time destroyed all records and parts of the chateau, which have been rebuilt at a later period. The possibility of tracing the far back history of the estate is thus entirely lost. From tradition we learn that it is of very great antiquity. We were told that at the great Church there are preserved records of the Coffins. It is here, I do not hesitate to say, that our family history begins.

When our time came to leave, our delightful host and hostess insisted with great earnestness on us remaining longer: they both accompanied us to the railroad station at Falaise and bade us adieu as *old* friends.

From Falaise we went to Caen, a beautiful and interesting city twenty-two miles from Falaise. The ancient castle founded by William the Conqueror is here and the great Minster of Saint Etienne (Saint Stephens) which he founded about 1070 in which is to be seen a slab which marks the spot where he was interred. His remains were afterward removed.

During the time we spent at Caen, I visited the celebrated horse-breeding district outside of the city where thousands of thoroughbred horses of highest pedigree are bred and trained (the celebrated Percherons, draft horses and other breeds) for service for which the animal is used.

At Bayeux, the next point of interest, we saw the rich and rare old tapestry famous the world over, the designs

illustrating the Conqueror's fleet crossing the Channel to England, and the battle of Hastings.

This visit to Normandy was illuminating, adding much to the glimmering knowledge we had of the origin of our Coffin family far back through the passing centuries.

On ending our visit here, we went to San Lo (San Malo) and took steamer for the Island of Jersey, a beautiful and fertile Island very highly improved and having at that time a population of 70,000. The upper class all speak English, but many of the common people cling to the old Norman French.

We saw here herds of the fine breed of Jersey cattle which are exported to the United States. Our sojourn on the Island was very enjoyable. We then returned to England via. Southampton. From well-founded proofs, not altogether hazy, together with the fact that Falaise[1] was the town of William the Conqueror, the tradition is fairly

[1]"The town of Falaise in the Diocese of Seez is one of the most famous spots in the earlier and in the later history of Normany, and none assuredly surpasses it in the striking character of its natural position. Lying on the edge of the great forest of Gouffer, the spot had its natural attractions for a line of princes renowned even above others of their time for their devotion to the sports of the field. The town itself lies in a sort of valley between two heights. Two stately parish Churches, one of them dating from the days of Norman independence, bear witness to the ecclesiastical splendor of the place. Passing by them, the traveler gradually ascends to the gate of the Castle, renowned alike in the wars of the twelfth, the fifteenth and the sixteenth centuries. The Castle where legend fixes the birth of William of Normandy, and where history fixes the famous homage to William of Scotland, is a vast donjon of the eleventh or twelfth century. One of the grandest of these massive square keeps, distinguishing the earliest military architecture of Normandy, crowns the summit of a precipitous rock, fronted by another mass of rock wilder still, on which the cannon of England were planted during Henry's siege. To these rocks, these *felsen*, the spot owes its name to Falaise."—History of the Norman Conquest by *Edward A. Freeman*. Vol. 11, p. 144.

nobles who went in the ranks with William to England at established that Sir Richard Coffin was among the faithful the time of the Conquest.

William had been in battle array in his native land before. There was a train of brave, fighting adherents ready again for action under his leadership. In the Streets of Falaise, I saw the grand Equestrian statue of the Conqueror.

The Conqueror embarked for England with his fleet from Dives at the mouth of the river by that name."[2]

Mr. Coffin maintained a correspondence from the early seventies with Admiral H. E. Coffin of the British Navy, whose residence was at Cavershan, Reading, England. The Admiral visited Courtitout in 1875. He writes in 1880 that he had just returned from a second visit to Courtitout, Falaise, and speaks with much assurance, saying:

"From the ancestors of this place who came over to England with William Le Battard has sprung all the race of Coffins that are now in the New World, and that descended from Tristram Coffin who left England to take up his residence in Massachusetts."

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[2]That the Chateau of Falaise was the rendezvous of the troops of William for his descent upon England, there can be no doubt. If he selected the harbor of Dives as the place to unite his fleet, it was because he wished that the waters which had seen him born and growing up, might carry him to the throne. Dives is the nearest point on the coast to Falaise."—Extract translated from the French, "The Chateau de Falaise" p. 78, by *J. M. Hurel, Professor de "Ancien Professeur de Rheterique, Officier d' Academie."*

II

It has already been stated that the estate of the Coffins in England is at Portledge Manor, North Devonshire.

The Manor lands, according to Doom's Day survey, were held under the ancient Saxon rule by Ordulf, in the reign of Ethelwulf about 871.

William the Conqueror landed his troops in England at Pevensey. A decisive battle was fought at Hastings, October 14, 1066, which brought to England a Norman king. On the following Christmas Day, the Conqueror was crowned at Westminster by the Archbishop of York and two Roman Catholic Cardinals.

The lands of England now fell into William's power and were at his disposal, and all except crown lands and some of the Church holdings were seized and distributed. He soon afterward ordered a survey of the entire country which was completed in 1086. This gave us that most valuable Doom's Day Book[1] which contains authentic

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[1]Doom's Day Book contains a digest in Norman French of the results of a canvass and survey of all the lands of England. It consists of two volumes which are still preserved. These form a valuable record of the ownership, extent and value of the lands at the time of the survey at the date of bestowal when they had been granted by the King."—Century Dictionary. "Doom's Day Book was intended to serve as a basis of taxation; as the authority by which all disputes concerning land might be settled; and a

and reliable historical knowledge concerning the present Manor lands of the Portledge estate which, as stated by Sir William Pole[2] "adjoyneth the Northsea." Portledge also is clearly marked on an ancient map of England made in 1088 situated, as at the present time, on Barnstable Bay. It is here spelled Portloc.[3]

Southwest England did not forfeit its lands till after a hard struggle two years later—1068. The old stronghold, Exeter, had been a fortification of no ordinary strength for more than a century. It

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muster roll of the nation; as far as it goes, it is very exact and correct. No nation in Europe possesses such a monument of its early state."—From "The Norman's in Europe." p. 188.

[2]"Sir William Pole's MS is one of the oldest extant relative to the Coffin Family. The MS was first printed in 1791 from the original autograph in the possession of Sir J. W. de la Pole, by whom it was edited. It is in two volumes folio. It contains an account of the several parishes in Devonshire. Pole was writing these in 1599. He was a descendant from William de la Pole of Cheshire, England, and was raised to the dignity of the baronetcy. He died in 1648."—White & Son, Publishers, London.

[3]The translators, we are told by different historians, found it a most difficult task to reproduce the old Norman French names into English with correctness. Some divergencies occur in the matter of records, changes and spelling, owing to the different translators; however, there is no difficulty as to the identity of the places in the same location, though the spelling is varied, the strong similarity and even the repetition of the names and titles clearly given are surprising. Portledge is spelled on an ancient map, 1088, "Portloc," then in Doom's Day Book, "Potheridge" "Portlynch" the latter is so given in early deeds and on some of the tombs in the Church. Barnstable Bay on which it is situated, is spelled "Beardanstapol." "Alwington" was "Alwinestona," "Tavistock," "Tavestoche," "Bideford," "Lideborde," "Exeter," "Exonia."—The Editor.

was a Diocese under Edward the Confessor.[4] It was then as now the chief city and center of Devonshire. Portledge estate and its present manor lands are less than thirty miles distant, and continue to be in the same Diocese.

By 1070 the Normans had taken firm root and Devonshire was ruled by Norman French laws. Norman French prelates were brought from France; the religion and form of worship was Roman Catholic. Latin was the language of the Church, but the French tongue was spoken in the courts and schools. The vassals and humble class held to their old language. The confiscated lands were portioned out into feudal tenures, and Norman courtiers and men of noble rank became the holders of these lands. The great estates were placed by King William under official control and supervision of Norman nobles of high rank to whom he gave the chief important offices, making the office hereditary.[5] He favored his half-brothers with immense acres. Baldwin de Brionies, one of these, was created Viscount of Devon and hereditary sheriff, an exalted office in those times, investing him with high command and "representative in fiscal matters,"[6] whose jurisdiction extended over a large territory.

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[4]Freeman's History of the Norman Conquest, Vol 11.

[5]The office ceased to be hereditary in the reign of Henry II, and never afterward revived.—History of Norman Conquest. Freeman, Vol. 111, p. 305.

[6]The Normans in Europe, p. 163.

Robert of Normandy, Count of Mortain, another half-brother, became the owner of thousands of acres of confiscated property in Devon and elsewhere. Odo, Bishop of Bayeux, another half-brother, who fought in the battle of Hastings, had Kent estates set apart for him and lands in other counties.[7] Both Baldwin and Robert held in turn the adjoining manors which are now the Portledge estate, Alwington, Parkham, Potheredge and Monkleigh in the near vicinity.[8] The extensive lands of the famous Tavistock Abbey adjoining the Alwington Manor, were Church holdings, the Monastic Institution having been founded by Ordulph in 961. These lands were now under the jurisdiction of Baldwin, however, the Commissioners entered them in Doom's Day Book[9] as "held by the King chargeable with feudal obligations:" probably because of its military importance. Tavistock was one of three military centers in Devon. Saint Peters in Exeter, Tavistock and Herton held their lands for military service, not for alms.[10]

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[7]These nobles and peers who were officials and near the Crown appear according to Doom's Day Book, to have made many exchanges of the manors allotted to them. Historians tell us that the fiefs and subfiefs were multiplied to an unlimited number, and that there were endless changes of leases among those to whom the lands were bestowed. The manors would also be divided: part, the lord of the manor would keep for his own use under the name of demesne, the rest to a freehold tenant.—Freeman. Normans in Europe, Vol. V, p. 241.

[8]Doom's Day Book.

[9]Doom's Day Book p. 380.

[10]The Victorian History of the County of Devon, p.

It was from these Abbey lands that the original Manor of Alwington with Portledge (Potheridge) were set apart and became a tributary fief to the Abbot of Tavistock.

The County of Devonshire was divided into administrative districts for County purposes, each having its own local Court. These districts were called "hundreds." Among these centres of settlements recorded in the Ancient Survey are the names above mentioned, all located in "Shebbear Hundred."

An *ecclesiastical* unit of these manors created at a later period, is the Parish of Alwington including the seat,—Portledge. It is quite evident that Portledge Manor was occupied by the Coffins on condition of military service. This fact confirms the tradition that our ancestral Coffins of Portledge were, from the earliest history of the Family in England, of military rank. That the honor of knighthood was conferred upon a number whose titles were authorized is shown by permanent records in later decades.

III

THE first ancestor in England of whom there is record, Richard Coffin, who, tradition says, confirmed by the late lord of Portledge Manor, "John R. P. Coffin, was a distinguished soldier who went with William the Conqueror to England." The historian, Tristram Risdon,[1] in his "Survey of Devon" gives us the following historical account of the earliest conveyance passed by grant from the Abbot of Tavistock to Richard Coffin, with the consent of the heirs of Baldwin and signed by Norman witnesses, the hereditary feudal tenure or fee of Alwington and its seat, Portledge. This valuable and important document is beautifully inscribed in the old mother Saxon language,[2] and is still in the ar-

[1]Tristram Risdon was of an ancient family of Devonshire. He descended from Ralph Risdon of King Richard I reign. He was born in 1580, was admitted as a member of Exeter College, possessed the estate Winscot, Devon. The Coffin and Risdon families intermarried in the Parkham Church. His "Survey of Devon" was printed from a genuine copy of the original MS. London 1811. Risdon died 1640, and "lyeth buried in St. Giles' Church."

[2]The monkish chronicles of Tavistock Abbey, were evidently inscribed in the Saxon language. Prince tells us "there stood for many decades the refectory or common hall and the Saxon school and Chapter House of the Abbey. In this school were given lectures in the ancient Saxon language appointed to be read lest the laws antiquities and histories written therein should quite be lost or forgotten. These lectures continued to our grandsires' day." Sir Henry Spellman, with a desire to perpetuate the same tongue, founded a Saxon lecture course in Cambridge "to preserve the ancient language."—Worthies of Devon, p. 819.

chives at Portledge. It has been examined by the writer when a guest at Portledge:—

"Alwington[3]—the manor thereof hath been in the name of Coffin, even from the Conquest, whose dwelling house is at Portledge within the same parish, the antiquity of which Family appeareth by a boundary deed written in the Saxon language between Richard Coffin, lord of this manor and Cockmenton and the Abbot of Tavistock, concerning the bounds of both lands, which agreement was made with the consent of Galfride, the son of Baldwin and Nicholas his heir, chief lord of the fee, whereunto were witnesses:

William Dacies[4]
Joel de Launcels
Henry de Aluco
Ralph de Lega
Hamlin de Leigh
Fulk de Veteri Ponte

Of this family (Coffin) from the time of Henry the I unto the age of King Edward II, all were called Richard of whom were divers Knights."

Naturally we find the names of Norman lords or chief men of the community, witnesses of the contract.

The Reverend John Prince[5] a fully accredited

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[3]"Survey of Devon" by Tristram Risdon, p. 243.

[4]"Prior to the middle of the eleventh century surnames were not known." M. C. J.

[5]"The Reverend John Prince was born in the year 1643 at Newnham, Parish of Axminster, a neighboring parish to Alwington, Devon. In 1660 he was admitted a student at Oxford, took a degree in 1664 and entered holy orders. He began active duties of his profession at Bideford, and afterward assumed charge of the parish of St. Martin's, Exeter. While here, he obtained a degree of Master of Arts from the University of Cambridge. In 1681 he be-

English historian who was on intimate terms with the occupants of Portledge and had free access to the hundreds of deeds and documents in the archives of Portledge Manor, during the period that he was Rector of the ancient Bideford Church, narrates the following in his "Worthies of Devon."

Of the family at Portledge he says:—

"I find Sir Richard Coffin of Alwington, Knight, so far back as the days of King Henry II, and that the Manor of Alwington (Portledge) hath been in the name of Coffin from the time of the Norman Conquest unto this day. As further evidence of the antiquity of this gentile family, there is a boundry-deed, a copy whereof is in my custody, made near the Conquest, written in the Saxon tongue, which giveth good confirmation thereof. Which said deed expresseth the bounds between the lands of Richard Coffin, Lord of the Manor of Alwington and Cockmenton, and the Abbot of Tavistock, in relation to the lands belonging to that Abby, in the near adjoyning parish of Abbotsham. Some of the terms of which agreement between them are these:

That the Abbot and Convent of Tavistock should give to the said Richard Coffin and his next heir, full fraternity in his Church of Tavistock to receive there the habit of religion whensoever (God so inspiring) they would, and that in the meantime he should have the privilege of one monk there;[6] (this is given in Latin). This family very easily

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came the Vicar of Berry-Pomeroy, Devon, which he held forty-two years until his death, 1723. He was the author of several publications." From an edition of "The Worthies of Devon" printed from the original MS after his death.

[6]The monk's cell was in a perfect state of preservation when the writer visited Portledge Manor and was shown by J. R. P. Coffin as an interesting relic of feudal times, the earliest Portledge history.—M. C. J.

spread itself into several branches, which flourished so well in divers places in this country (Devon) that they left their name and adjunct to them, as Combe-Coffin, now Combe-Pyne, in the east part, Coffins-Will on the south part and Coffins-Ingarly in the west part of this province; in which last place the mansion-house was near the Church to which was belonging a fair deer park now wholly demolished. Nor is it less observable that some of those places yielded gentlemen with gilded spurs as Sir Geoffrey Coffin of Combe-Coffin in the days of King Henry III, and before that, Sir Elias Coffin of Ingarly, called also Sir Elias Coffin of Clist, (from Sir William Pole's Catalogue of the Knights in King John's reign MS.) in the days of King John of England.

As to the family of Alwington, I find three Knights therein before Sir William Coffin, all of which were called Richard, as for example, Sir Richard Coffin of Alwington, Knight in the reign of King Henry II, and Sir Richard Coffin of Alwington, Knight, in the days of King Henry III and Sir Richard Coffin of Alwington in the days of King Edward I. And as one notes from the time of King Henry I unto the age of King Edward II (the space of above two hundred years) the heir of this family was always called Richard, of which name is the present heir and possessor of this ancient seat of Portledge, a right worthy and worshipful gentleman of great piety and virtue; and for his quality of excellent learning, especially in venerable antiquity which hath been much his delight and study. He hath a notable library and knows well how to make use of it. He was High Sheriff of this county in the second year of King James II as his ancestor and namesake was in the second year of King Henry VIII, as appears by the quietus he had out of the Exchequer now in the present gentleman's custody. They (the Coffins) have matched as they came along into several honorable families, as Chudlegh, Prideaux, Cary, and with daughters and heirs as Cockmenton and others."

We cannot refuse to accept the historical evidence of the historians, Risdon and Prince, concerning the occupation of Portledge Manor by the Coffins from the time of the Conquest. "In England, feud was very early, if not from the first, used to denote a heritable though a dependent right; little difference was felt between the feud and the fullest ownership possible. All the lands were held practically by the King"[7] except some of the ecclesiastical holdings and those given to favorite nobles. There were, no doubt, a succession of Coffins owners of this estate who held in *fief* for a period of a century and a half.[8] The heritable

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[7]Webster's New International Dictionary.

[8]Risdon MS of Devon p. 243, says:

"Alwington, vulgarly Allington, the manor whereof hath been in the name of Coffin even from the Conquest, whose dwelling house is at Portledge, within the same parish.

"The antiquity of which family appeareth by a boundary deed, written in the *Saxon languague,* between Ric. Coffin, lord of this manor and Cockmenton, and the Abbot of Tavistock, lord of the manor of Abbotsham, concerning the bounds of both their lands, which agreement was made with the consent of Galfride, the son of Baldwin, and Nicholas his heir, Chief Lord of the fee; whereunto were witnesses:

"William Dacus (Dennis)
"Ric. de Bohesumba (Bocomb, in Alwington)
"Joel de Launcels
"Hen. de Aluco (Alneto, in Sir W. P.)
"Ralph de Lege
"Hamlyn de Leigh
"Fulk de Veteri Ponte"

Though this deed has disappeared, it must have been seen by Risdon as the text is given in detail. As the deed was in *Saxon language* while the witnesses all bore Norman French names, the date of transfer might have been in 1070 or certainly not later than

feudal system continued well nigh two hundred years. It was then to a large degree shattered during the reign of King John when a wider and more just system was created, and title deeds of full individual ownership were confirmed by the charter of King John and King Henry III. This explains the first recorded authentic deeds of Portledge to Richard Cophin of the period—1220.

Other manuscripts and important documents of high value are still preserved in hundreds in the collection at Portledge Manor. Among these is one rare and almost unique, a Royal Grant from Henry II to Richard Coffin of Portledge, a "free warren in the lands of Alwington" in which parish Portledge is situated. There are very few such documents in existence, and there is hardly a case of free warrens being held by a family still bearing the same name and occupying the same estate.

Among other notable deeds is one given in the time of Henry III—1220—signed by "Richard Cophin."[9] These deeds are inscribed in great neatness to which are attached heavy seals of green waxen substance, one by a silken cord which is in almost a perfect state of preservation, bearing an equestrian figure of a knight with shield and arms.

A small charter in Latin given by Henry III

1100. Galfride was the son of Baldwin, half brother to the Conqueror; Nicholas probably Baldwin's grandson.—W. E. C.

[9]These numerous and interesting documents, through the personal kind attentions of the then lord of the Manor, J. R. P. Coffin, were examined by the writer when a guest at Portledge.

with the great seal in green wax attached is not in so perfect a state. It reads: "Whereby at Bordeuxo, on the 28th day of August, in the 38th year of his reign, 1254, at the instance of John de Courtenay, the Sovereign grants to Richard Coffin and his heirs forever free warren in all his demesnes and lands of Alwington in the County of Devon, so long as they be not within the bounds of the forest. Witnesses: Boniface (Archbishop of Canterbury) and others."

Through many centuries the ancient records and family documents show that Portledge Manor in Devonshire descended by inheritance to successive heirs who possessed the life blood of the Coffins.

In 1766 the natural heir of the Manor, Sir Richard Coffin, M. P., died unmarried, at the age of 82 years and Portledge was inherited by his sister Honor Coffin, who afterwards married Richard Bennett. Upon their deaths the old Manor descended to their son Richard Bennett Coffin, he having assumed the name of Coffin. He died September 30, 1796; Portledge passed to a great nephew, the Rev. John Pine, who was a grandson of Dorothy Coffin.[10] He by royal license assumed the

[10]The strain of Coffin blood extended down through the female line. Honour (Coffin) Bennett and Dorothy (Coffin) Pine who enjoyed the right of inheritance, they being "next of kin;" but woman's personality in the holding of lands in her own individual name was not recognized for several centuries, the husband receiving the title-deed to his wife's property. In the two cases above the two husbands assumed by Act of Parliament the name of Coffin.

name of Coffin, February 25, 1797. Since that time the arms of the Pine family have been impaled with those of Coffin.

Richard Bennett, son of Honor Coffin Bennett *provided in his will entailment of the title to descendants of Coffin heirs,* and so the late John Pine Coffin held in inalienable right. It is now (1921) held by his family, he having left at his death in 1890, his widow and eleven living children.

IV

Portledge Manor

Portledge House, the seat of the Coffins, is situated on the high road from Bideford to Clovelly on the British Channel, four and a half miles southwest of Bideford. A delightful drive over a fine road, lined on either side the entire distance with luxuriant hedges, brambled vines, trees of rich foliage and blooming flowers, sometimes passing between high banks covered with pretty grasses, brings us to the great gateway.

On entering the grounds, the drive in the park is a full half mile on a winding road overshadowed by noble oaks. At almost every turn, some new charm and fresh scene of beauty is disclosed, till the ancient homestead is reached. This family seat is a study filled with interest.

The building is of stone and has been kept in repair; some of its parts are much modernized. We enter a large, almost square, stately hall that has an attractive arched ceiling which extends the height of the entire building, and is known as the "Long Gallery." Around this hall at the second or upper story is a balustrade forming a gallery, upon the walls of which, and in the dining room, are hanging old family portraits of ancestral Coffins, men and women of past generations and centuries.

Oaken doors, elaborately carved, lead from one

spacious apartment to another. The Coat of Arms frescoed upon the ceiling of the dining room is quartered with those of the Pine family, an ancient family of Devon with whom the Coffins have long been intermarried and who have taken the name Pine-Coffin.

The lands belonging to the estate upon which the Manor-house is located comprise the most of the Alwington Parish, and border on Barnstable Bay. A charming walk from the house to the beach is girdled with trees, luxuriant ferns and thick shrubs. Beside the surf are placed seats inviting one to sit and muse about those whose footsteps once trod here, and who, though people we have never known, seem like our own and near to us. Lawn and garden are in a splendid state of cultivation.

There are several villages on the estate. In one of these is "Fairy Cross" the residence of the Rector of Alwington Parish; other homes are occupied by persons and families in the employ of the lord of the Manor, the school mistress, the miller, one carpenter, one blacksmith, the butler, the head gardener, nine farmers and a post office. In 1696, Sir Richard Coffin founded and endowed alms houses, providing for indigent persons. The charities dispensed from the estate, by entailment, amount to £60 a year. There is also a parochial school and a small Methodist church maintained at the expense of the owner of the estate.

The quaint and attractive villages of Westward Ho, immortalized by Charles Kingsley, and Clovelly, the delight of artists, adjoin the estate, but are not a part of it.

Relics of the long past as well as the old time portraits have survived the centuries. The monk's cell of very ancient date, is still in a complete state of preservation and stands for a voucher for the correct statements of the historian, Prince. Historians tell us that a resident monk or priest was kept in the large households of those early times to serve as a spiritual teacher and to conduct the daily devotions. This cell may also sometimes have been occupied by the parish priest representative of the Court of the "hundred" who was an important leader in the moral and educational life of the times. J. R. Pine-Coffin, lord of Portledge Manor, with much interest led the writer to two very ancient millstones lying in one corner of the lawn which had been used centuries ago for grinding grain.[1]

Among other heirlooms shown, there is standing in the great hall an imposing high seat said to have been preserved and used in the early Anglo-

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[1]"A mill is an unfailing mark of a Manor, but not every manor had a mill because water power was necessary. Windmills were unknown in England at the time of Doom's Day."—Victorian History of Devon, p. 399.

"Among the mills named is Honitan. Honitan is shown on an ancient map of 1088 as an ecclesiastical district. The ecclesiastical divisions of the County were not the same as the political."—Normans in Europe, p. 151.

Norman period, probably when a local Court was held or on stately occasions.

An arched Norman doorway of great antiquity at one end of an entrance into the oldest part of the building, is conceded to be one of the most perfect specimens of Norman arches in England. The well preserved seals of green wax attached to deeds given during centuries in the past, on which is depicted a knight clad in armor are relics of great worth. Perhaps the relics of highest value are found in the muniment room in the upper story of the ancient Manor. Here are a wonderful diversified collection of hundreds of ancient Norman French and Latin documents, letters, etc., belonging to various periods, covering centuries. In looking them over one is drawn into close companionship with the long past, and the changing scenes of the Kingdom.[2]

The valuable library belonging to Portledge was sold by the then owner in 1801, a great loss to the succeeding generations of Coffins.[3]

The gallery of ancestral portraits on the Port-

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[2]Most of this collection of documents require to be translated. They are in much confusion and in an unassorted state. Prince, who lived temporary with Sir Richard Coffin, High Sheriff, 1664-1669, had full access to the above original documents and papers, and gained much of his reliable information concerning the earliest history of the Coffins in England from them. He was during this period at one time Rector of Bideford Church.

[3]Sir Richard Coffin was a painstaking genealogist and left a large quantity of memorable work, among these, a valuable Heraldic Dictionary.

ledge walls are of special interest to the visitor. Some of these date back to a period of several hundred years.[4] A study of these reveals much of the reality of the lives of these far-away ancestors, not only of their personal appearance but something of their characters. The costumes mark the fact that they lived and moved among the high born. Attractive and accomplished dames in courtly gowns of the prevailing styles of the period are represented, and soldiers in armor. We learn from the chroniclers of the times that rich garments made of fine Flanders cloth and other rich materials, decorated with embroidery and gold thread were worn in the costumes of the upper class.

The Coffins of Portledge evidently possessed the vivacity of their inherited French nature, and enjoyed social gaiety and the luxuries the times afforded. The elaborately carved minstrels' gallery from which the jester in fantastic costume with songs and clever acts and trickery amused the gathered household, has been transferred from the "Long Gallery" to the Parish Church of Saint Andrew (Alwington Church) and now serves as the Family pew.

We must not forget that these worthy ancestors lived in the times of chivalry. There is every evi-

[4]The writer, through the kind favor of J. R. Pine-Coffin, lord of the Manor, had photographs made of some of these portraits; the most ancient pictures were so creased by age in the background of the canvas they would not bear the camera.

dence that they were followers of the usual activities in out-of-door sports and pastimes of the period. There was much horseback riding in those times. Men traveled about. They vied to excel in the chase; they practiced archery; the knight who was a good marksman with strong bow and sure flight of the arrow, or dextrous in the games of chivalry, gave proof of his manly nature and gained importance and honor.

The country was not wholly in primitive wildness, yet it was far behind the modern advancement that came in later decades. Portledge was scarcely distant thirty miles from Exeter. Exeter was a Cathedral city which was in uninterrupted communication with the parishes in its diocese which were located in the surrounding parts of the country. Its fortress was a great stronghold and ancient center for well nigh a century before the siege of William the Conqueror, and with its famous castle, the town and surrounding country was far from being isolated. The Romans in their time had built roads which were still maintained and which diverged in many directions from the Fort.

King Edward I commanded in 1285 that the highways leading to the principal market towns should be enlarged and improved.

V

Church of Saint Andrew, Alwington Parish

The parish Church of Saint Andrew is situated about one mile from the manor-house. This Church is in the Diocese of Exeter and is a dependency of Portledge Manor, the Rector receiving his appointment and living from the lord of the Manor.

The edifice is an ancient structure of solid stone. Though of uncertain date, it certainly reaches back to the thirteenth century as evidenced by its Anglo-Norman architecture, and by certain tombs in the Churchyard. It stands in picturesque solitude with not a dwelling in sight, a most peaceful and romantic spot. Generation after generation of the Coffin ancestors have worshiped within its walls, and laid down the cares of earth in the deep, calm restfulness of the sacred soil surrounding it.

The lofty square tower is turreted with pinnacles at the corner, and contains six bells. Originally there were but four till the year 1868 when the Church was reseated and the number was increased to six. The first bell has a legend in crowned Lombardic characters; the second, the words inscribed "Sancta Maria"; the third dated 1712; the tenor has an invocation to the Virgin in lettering like the second.

In the interior of the Church, one is encompassed with monumental slabs upon the walls, and tables of stone with which the floor is covered, almost everyone bearing the name of Coffin or some allied families, many of them so worn by age that the inscriptions can scarcely be deciphered. In looking at them, one feels the atmosphere of centuries. The inscriptions of many are singular in style and expression. One of the most notable was "Erected by the sole surviving son, James Coffin fifth, son of Sir Richard Coffin, to the pius memory of his honored parents, in the year 1651." Their fifteen children appear in bas-relief demi-effigies of bust, in marching order[1] one behind the other. An ancient monumental slab is in the pavement of the nave; a stone flarated cross bearing an

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[1]Inscription. "M. S. Richard Coffin, of Portledge, Esqr. and Elizabeth his wife, daughter of Leonard Loviz Vebare, in Ye Countie Esqr.

He deceased July 25th, Anno Dni. 1617, aetat
Svae 48.
She departed this life
May the 3rd, Ao Do, 1651, aetat
Svae 80.

"All heer portrayed sieives one wynd Coffin sent
Through heavens canopy And to earth here lent,
Perfumed with Virtues & bedewed with grace,
I adorn thee with a progeny for a space—

One man took life from dead Elisha's bones,
Eight marshalled sons lived from this Coffin's loins:
With daughters seven, they from this vine did sprout
Like olive plants their table round about:
Thrice happy fruitful Coffin may thy buds spring
And to Eternity Halleluyah's sing."

inscription to the memory of "George Dyell Esquire, ob. August 29, 1513." Another inscription on a tomb reads:—"Here was interred, December 25, 1555 Richard Coffin of Portlynch (Portledge) and on June 13, 1559, Wilmot Chudleigh his wife." There is a memorial to Sir Richard Coffin (Sheriff) ob. 1699. Another monument to be noted is that of "Sir John Coffin armour bearer of Portledge." The Coffin Arms are quartered on the carved shield with the fleur-de-lis of France, indicating that he was of military fame. The inscription in Latin is long. It states that "he returned to his native soil a solace not more to his neighbors and relatives than an ornament to his country."

The pulpit in the Church and the memorial pew are elaborately carved in old Irish oak. The pulpit is enriched with impaled shields of the Coffin Family Arms. This Family pew, as has been already stated, was once the minstrel gallery in the long gallery in Portledge house. It is located several feet above the pews of the congregation as is still seen in many of the older churches in England, and is surmounted by a canopy which is also ornamented with beautifully executed carvings in old Irish oak.

Near the door stands an ancient baptismal font in stone. From its symbolic waters both Church and State have recognized and recorded the name of Coffin for more than eight centuries.

In the Churchyard with its numerous tomb-

stones and historic associations are quaint monumental stones still standing erect and worn so thin by "Time" that the names can scarcely be deciphered. Some of these are cut in the shape of the human body or the old style casket, with a curiously designed Roman cross chiseled upon them.

VI

Family Arms

From an early period in England, individuals and noble families adopted a distinguishing mark or insignia which was depicted on their seals as a family badge.[1] On a heavy green wax seal attached to a deed given to "Richard Cophin of Portledge" in the reign of Henry III, 1220 (referred to on page 25) is portrayed a Knight in full armor on horseback bearing the most ancient ensign of the Coffins now known—the shield with chevron between three mullets sab.

The origin of heraldic arms has never been satisfactorily settled by students of heraldry. Grants were given in England about the middle of the twelfth century. There is no conclusive evidence that they were instituted in that country at an earlier period. Sir Richard Coffin, High Sheriff of Devon, 1685-1699 who was a painstaking historical writer to whose valuable manuscript and library

[1] "Before the modern practice of subscribing names to deeds, wills, etc., it was the universal custom to use seals, with the family device engraved thereon, and it was therefore enacted by sundry statutes that every freeholder should have his proper seal of arms, and should appear himself at the head court of the county, or send his attorney with his seal, and they who were without them, to be fined; so that the said freeholders sent to the clerk of the court an impression of their seals in lead who kept them to produce or compare as occasion required."—From Burke's General Armory, page 7.

at Portledge our historian, Prince, had access, left a large folio MS volume most carefully prepared, a Heraldic Dictionary, written by himself, and another MS in which he inscribed the Arms of Coffin and other Devonshire families. Prince in describing the Arms says:—"I have seen in the hands of the present heir of the Family a deed unto which the aforementioned Coat of bezants and crosslets were affixed as belonging to the name: Coffin—date 22 reign of Edward III." Prince gives a copy of the plate in his volume written 1690-1701. Azure, three bezants[2] between five cross-crosslets or.

It is conceded by most authorities upon English heraldry that the armorial bearings, the cross-crosslets, termed the Jerusalem cross, and the bezant depicted on the Arms of Coffin indicate that Crusaders went out from the ancient family at Portledge. The device appears to have been originated about the time of the third Crusade, 1191-1199. The combination is unlike most other family bearings.[3] The ancient seal which bears the emblems of a deed still preserved at Portledge, al-

[2]The bezant represents the ancient gold coin of Byzantium current from the tenth century to the time of Edward III, 1327-1377.

[3]"That the display of Armorial bearings is a matter of the law of the land in addition to conformity to heraldic regulations, may not be generally known. In obedience to the Royal Commission, the right is clearly laid down and exists at the present day under as well-defined limits as those which govern and regulate the Peerage."—Fairbain's Crests. Vol. I.

ready referred to, was given less than thirty years later than the Crusade of Richard I.

Crests and mottoes as armorial emblems were introduced at a much later period. Heraldic authorities state that the crest originally was the special mark of honor worn only by heroes of valor, or those advanced to high military authority. The origin of the Coffin crest—the Martlett—is not clearly known. The Martlett is found in old Norman French names as "Merlette."[4]

From the earliest records we find that the Portledge Family spread as its generations increased, and other groups with their distinctive heads settled in other parts of Devonshire and the adjacent county, some to the west and some to the south, others into Dorset and Somerset. Some of these branched off families procured later additional grants of Arms in which there are differences or variations in arrangement or combination from the Arms of Portledge center, however, the chief points are the same unique bearings—the bezants and cross-crosslets—and are depicted on the escutcheon of all, proving that all were from the same root and headed by a common ancestry. This evidence corroborates the statements made by Prince.

[4]J. P. R. Blanche, F. G. A., 1852, in his "Pursuivant of Arms or Heraldry Founded on Fact," says:—"It has been attributed with the almost general consent of every rational writer on the subject of heraldry, that the use of Arms was adopted because of the necessity for distinguishing the principal leaders during the Crusades; however, devices and cognizances had at an earlier period been in use among the Normans."

The armorial bearings adorning the pulpit of the Church of Saint Andrew, Alwington Parish Church, are five cross-crosslets and one bezant placed in the form of a Latin cross.

The Family in South Devonshire from which the American Coffins descended, bear the same emblazement upon the escutcheon: three bezants and five cross-crosslets. This is clear evidence and casts no uncertain light upon the fact of the direct descent of the American Coffins from the ancient Portledge Family.[5]

From the first conquest of Palestine the Anglo-Norman population of Devon appears to have been inspired with a passion to keep open the Christian privilege of making pious pilgrimages to the Holy Sepulchre. We have some evidence that the hearts of some of these had been reached by the preaching of Peter the Hermit and in response to the call of the Roman Pontiff they joined the valorous knights and gentry and the hordes of yeomen who entered the army of the Cross.

Among the subsequent crusades towards the close of the twelfth century, was one of which Richard I of England was a chief, and another later in which Edward I (1340) took leading part, during

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[5]The Editor has in her possession a plate of the Coffin Coat-of Arms presented to her by the late J. R. P. Coffin of Portledge Manor; also a copy of the Arms carved on the pulpit of Alwington Church, also those of Sir John Coffin, drawn from the original on his tomb while on a visit at Portledge.—M. C. J.

which time "England and Normandy were in close accord" in the last effort to rescue the sacred tomb.

That there were those of the Anglo-Norman Coffins who marched with the crusading hosts to the rescue of the Holy Sepulchre, is fairly well authenticated; we have no means of learning, however, which particular Crusade they entered, or with how many Crusaders they took part. J. R. Pine Coffin, the late lord of Portledge Manor, explained to the writer that the symbol meaning of the cross-crosslets emblazoned on the shield of the Coffin Arms which decorate the pulpit of Alwington Church and elsewhere, was adopted by the ancestors in commemoration of the Crusaders who went out from Portledge with the Flag bearers who carried the religious symbol of their Christian faith.

Among the ancient monuments in the churchyard are to be seen very ancient massive stones mutilated and defaced by the storms of centuries. These stones bear the earliest rude design of the Roman cross of the Crusaders. We were told that we are justified in believing these were to commemorate the crusader or his direct descendant.

All the available records of the Coffin Family yet discovered are silent as to the period when the Coffins of Portledge Manor and Alwington Parish departed from the old faith of their forefathers who for centuries had been true adherents to the Church of Rome and became allied with the English Protestant Church.

There is no reasonable doubt but the occupants of Portledge acquiesced in form of worship if not in spirit, and earnestly supported the measures and policies of their then reigning King Henry VIII. A story is told of Sir William Coffin's high spirit and independent action of the Church when he infringed upon it rules in accord with the policy of his king relative to the mortuary fees exacted by the clergy. As early as the year 1529, the year he was knighted, he treated a priest with arbitrary power at the grave of a poor man.

There are many evidences given that Sir William Coffin had found entrance at Court and was in a high degree of favor which would naturally lead both his brother, Sir Richard, High Sheriff, who was at the time the head of Portledge House, and himself to finally sever allegiance with the Roman Catholic Church. In 1536 the suppression of all the monastic houses in England took place. Among these was the great Tavistock Abbey, adjacent to the Portledge lands, with its large holdings and rich endowments. The Abbey was peopled by the Dominican or Black Friar Monks. It was founded by the Saxons, 961, and had stood an important center in Devon for more than six centuries. Portledge House had been intimately connected with the Abbey, having since the early history of the Manor had by stipulated contract with the Abbot, the privilege of a monk for religious services in the household.

Men of Note

In following down the currents of history through the passing centuries, we find notable characters of distinction bearing the names, titles and Arms of Coffin prominent in the activities of the times in which they lived.

KNIGHTS WHO WENT OUT FROM PORTLEDGE MANOR

Sir Richard Coffin, Knight,
In the reign of Henry II. 1154-1189.
Sir Richard Coffin, Knight,
Reign of Henry III. 1216-1277
Sir Richard Coffin, Knight,
Reign of Edward I. 1272-1307
Sir Richard Coffin, Knight,
Reign of Henry IV. 1399-1413
Sir William Coffin, Knight,
Reign of Henry VIII. 1509-1547

OTHER HOUSES OF DEVON

Sir Elias Coffin of Coffin-Wells,
Reign of King John, 1189-1216
Sir Geoffrey Coffin of Comb-Coffin,
Reign of King Henry III. 1216-1277
Sir Hugo Coffin of Comb-Coffin,
Reign of King Henry III. 1216-1277.

Sir Richard Coffin of Portledge Manor was appointed High Sheriff of Devonshire the second year of the reign of King Henry VIII, 1511.

Sir William Coffin, a younger brother of the above Sir Richard, was born early in the sixteenth century at Portledge Manor. As has been already stated, he enjoyed among the noblemen and gentlemen at Court, a high degree of favor of King Henry VIII, and was evidently not outside of the usual strict barriers and restraints of the rules of chivalry in relation to his king. He was much given to field sports and rural pastimes in the royal forests, and appears to have been closely associated with his sport-loving, jovial liege lord in the practice of military maneuvers, the pomp of the tournament and the exercise of falconry, a sport reserved in those old days almost wholly for the nobles and dominant class.

He was a prominent participator in the Field of the Cloth of Gold, being a member. He received the high honor of being appointed by his king Master of the Horse at the coronation of Queen Anne Boleyn, 1532. He was High Steward of all the Manor and Liberties of Standon in the County of Hereford. He died December 8th, 1538. His tomb is still to be seen in the parish church at Standon, bearing a quaint inscription. At his death, Sir William bequeathed his best horses and finest hawks to his royal friend, the king. His estates and all other of his property in North Devon he devised to his elder brother, Sir Richard of Portledge.

As the family spread, some are found in Dorset and Somerset Counties adjoining Devonshire

and in the same Diocese as Exeter, bearing the Portledge Arms of Coffin.

"Reverend Edward S. Coffin, a native of Exeter, an alumnus of the English College at Rome in 1588, ten years later while engaged as a missionary in England enlisted under the banner of Saint Ignatius. His zealous exertions procured for him the honor of becoming the 'Vinctus Christi.' From the tower of London he was removed to Framingham Castle; but shortly after the accession of King James I, imprisonment was commuted into perpetual banishment. Proceeding to Rome, he filled the office of Confessor in the English College for nearly twenty years. He quitted the eternal city for the purpose of revisiting his native country, but fell ill at Saint Omers and there expired April 17, 1625, leaving behind him the reputation of great learning, singular discretion and unaffected piety. He was the author of several publications."[1]

Edward (Hatton) Coffin, a Jesuit writer, 1570.[2]

Bishop Robert Coffin[3] of the County of Somerset.[4]

Humphrey Coffin, recusant, of the Parish of Wambrook, Dorset, had his old rents and his lands valued in 1641 at £30 per annum sequestered.

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[1]History of the Catholic Religion, p. 266.
[2]Catholic Encyclopedia, Vol. IV.
[3]Biographical Dictionary of English Catholics.
[4]Catholic Encyclopedia, Vol. IV.

John Coffin of the same parish had his farm valued at £45 per annum sequestered.

The above family of Coffin descended from Thorne Coffin of the County of Somerset where they settled in the reign of Edward II, 1307-1327.[5] The family bore on its Arms three bezants and five cross-crosslets, the same as the Portledge Arms.[6]

Charles Coffin, born at Buzancy, Ardennes, in 1676, was Principal of the College Beauvais in Paris, then Rector of the university in 1718. He published in 1727 a volume of Latin poetry (Poesies Latines) in which it may be especially remarked was an ode full of nerve and spirit on the Champagne wine. He also composed hymns that belong to the Brevissire de Paris. He died in Paris 1749.[7]

Carolus Coffin, Professor in Collegio Dormans Bellovaco. Translator of many works. 1707-1712.

Sir Thomas Aston Coffin, Comptroller General of Army accounts to His Majesty's Forces serving in British North America, Quebec, during the War of the Revolution. A letter dated September 11th, 1799, addressed to Thomas Aston Coffin on receiving his appointment from His Royal Highness, Edward, Duke of Kent, General commanding His Majesty's Forces in lower Canada contains the following:—

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[5]History and Antiquities of County of Devon. Hutchins, Vol. II, p. 151.

[6]French Encyclopedia.

[7]French Encyclopedia.

"Permit me to assure you of the satisfaction I feel at the prospect of having so able an Assistant as you, and that I shall experience a very sincere pleasure in shaking you again by the hand.[8]

Truly and faithfully yours,
(Signed) Edward."

Pierre Emile Coffin. Author of a highly valued French Medical work, printed in Paris, 1839.

Robert Aston Coffin. Translations from Alphonso Maria de Liguori, 1854. A devotion in honor of Saint Joseph; hymns and verses; 1860.

Albert Isaiah Coffin. Botanical and medical works, some of which reached the thirty-sixth edition, 1846-1866.[9]

Sir Isaac Coffin, Bart., was born in Boston, Massachusetts, May 16, 1759. He was the son of Nathaniel Coffin, a descendant of Tristram Coffin, the first Coffin ancestor who came to America from Brixton, Devonshire, England, 1642. Nathaniel Coffin was a Collector of His Majesty's Customs for the port of Boston. His son was placed in the Royal Navy at fourteen years of age and remained at sea in constant service of His Majesty till 1798. Standing on his own worth and well deserved merit serving on different ships, his promotions followed successively. In 1778 he had performed his duties

[8]Taken from the original letter by kind permission of Henry I. Morgan, Esquire, Barrister at Law, at Ottawa.

[9]There are thirty-one works, poetry, devotional, botanical, medical, law and history, written or edited by Coffins in the printed book section of the British Museum, London.—M. C. J.

with such bravery that he reached the rank of Lieutenant after being engaged in severe action with the French fleet. In 1782 he was named Master and Commander of one of His Majesty's war ships and in 1793, at the outbreak of the French war, he was appointed Commander of the Melampus, a ship of thirty-six guns. In 1804 he was advanced to the rank of Rear Admiral and on May 19th of the same year, in recognition of his tireless energy and his long and honorable service, he received the distinction of being advanced to the dignity of a Baronet of the United Kingdom, and also was granted a Coat of Arms. In 1814 he was appointed Admiral.

While in the service of the Royal Navy he formed a personal friendship with the Duke of Clarence, afterward William IV, who later on gave him many favors. Having crossed the Atlantic many times to Canada with his different ships, Sir Isaac was attracted to the group of Magdalen Islands in the Gulf of St. Lawrence, with their valuable fisheries, and he petitioned the government to secure them. Having the good will of the Powers, he received favorable action on his proposal, and letters patent were confirmed to him in 1793. He held the Islands till his death. The largest of the group, twenty-five miles in length, was known for well nigh a century as "Coffin's Island." By his will, the Islands were entailed on members of his family.

Though Sir Isaac had been many times to the

Canadian coast, the far away years from his young childhood had almost entirely separated him from his native state as well, perhaps, as the long period of the War of the Revolution in which he faithfully served Great Britain against the American Colonies: yet he never forgot his early boyhood home. In 1827 he again visited Boston and also visited the Island of Nantucket, the home of his ancestors. While on Nantucket, he received the project of endowing a school which "should forever bear his name and be consecrated to the use of the descendants of the common ancestry of the Coffin race." For this object he gave a liberal amount of money for those times,—£2500 in English funds. The school was opened the same year, 1827, with two hundred and thirty pupils in attendance. It still lives a thriving institution showing, through the earnest efforts of Elizabeth R. Coffin of Nantucket and others, a growth in usefulness and in added endowment and equipment as the progress of the century had required.

In personality, Sir Isaac had a forceful and vigorous distinctiveness of manner, and was somewhat eccentric. His biographers state that in manners he bore the rough ways of many men whose lives have been spent almost wholly at sea.

He died June 23, 1839, at Cheltenham, England.

General John Coffin, third son of Nathaniel Coffin—Cashier of Customs, Boston, and a brother

of Admiral Sir Isaac Coffin. Born 1756; died 1838. Fought with the British at Bunker Hill throughout the Revolutionary and 1812 Wars. His property having been confiscated, he was reimbursed by large grants of land in New Brunswick, which afterwards became valuable.

General Guy Carleton Coffin born 1783, died 1856—eldest son of Genl. John, was a general officer in the Royal Artillery.

Admiral John Townsend Coffin, born——— died ——. Second son of Genl. John, was made a Rear Admiral 1841. He inherited, under entail created by Admiral Sir Isaac Coffin, the Magdalen Islands in the Gulf of St. Lawrence.

Admiral Henry Edward Coffin, born ——; died ——. Third son of Genl. John, was made a Rear Admiral in 1856.

Admiral Francis Holmes Coffin, R. N. born ——; died 1835.

General Sir Isaac Tristram Coffin, K. C. Star of India, born ——; died October, 1872. Eldest son of Admiral Francis Holmes.

Lieutenant Colonel William Foster Coffin, born ——; died 1878. Sheriff of District of Montreal—later Commissioner of Ordnance and Admiralty lands Department of Interior, Canada.

J. Richard Pine Coffin, late lord of Portledge Manor, was born in 1842. He succeeded this historic family seat on the death of his Father, the Reverend Prebendary Pine Coffin in 1861. He

early entered a military career in the British Army and rose to the rank of Colonel. During the Civil War in the United States when England appeared on the brink of hostilities, Mr. Pine Coffin was ordered to Canada with his regiment, Her Majesty's Sixteenth Foot, and was for some time encamped opposite Niagara Falls on the Canada side, fully equipped and kept on the alert ready for encounter with our Northern forces, awaiting the war-cloud to burst. Happily the day never came to pass.

In 1865 Mr. Pine Coffin married Matilda Speke of Jordans, Somerset, a sister of Captain John Hanning Speke of Her Majesty's Indian Army, the discoverer of the source of the Nile. They were the parents of twelve children.

Mr. Pine Coffin was the eldest son of the Reverend Prebendary Coffin, Rector of Alwington Parish Church, and on succeeding to the Portledge estates, he in time retired from the Army. He took active part in practical politics. As a politician he was a stanch Conservative. Upon the formation of the Bideford Conservative Association for the Division, he was elected President. Two years later he was made President of the Central Association for the Division, also was President of the Bideford Liberal and Radical Association, and of the Barnstable Division Liberal Association. He was Ruling Councillor of the Bideford Iddesleigh Habitation of the Primrose League, and Vice-President of the Bideford Board of Guardians, an official of

the Appledore Conservative Association and the Working-Men's Conservative Association. Mr. Pine Coffin was a member of the County Council (Devon) the Earl of Morley President, also was on the Northern Local Board. He was Justice of the Peace and the Deputy Lieutenant of Devon, at which he was distinguished at the Quarter Sessions for speaking with the frankness of his nature from knowledge and ability. As a Magistrate he was spoken of as a "model." At his death, the *Bideford Weekly Gazette* in its editorial said:—

"He possessed great ability and his mind was of a decisive mould. He was the soul of honour, and his evident integrity of purpose and singleness of mind, combined with his sound judgment and remarkable readiness to spend and to be spent in the service of his fellows, made him not only a man much sought after, but one whose opinion, when obtained, carried with it the weight of one who spoke with authority."

Mr. Pine Coffin was long an outstanding figure in the County of Devonshire. His real distinction was his strong and genuine character. He was regarded in all circles as a man of the highest quality. He was resolute in what he thought was right. His temperament was to see the best side of human nature. He never seemed to forget that the fashion of men's hearts are alike, and this virtue made him a link between the upper or gentry class of England and the common trades people, and the working class, mingling in the social orders of men with those of lesser rank than himself with an at-

titude entirely void of pride or condescension. He gave himself unsparingly to the objects and interests of the organizations to which he belonged, studied the welfare of his fellow men, and practiced a real fellowship with them.

As to his personal characteristics, Mr. Pine Coffin's home life with his large family of children was familiar and happy. He was a man of culture and refined tastes, a typical English gentleman. His fine stature, six feet, three inches, bore in countenance an affable expression and an easy, dignified manner.

At his death, which took place suddenly, March 16th, 1890, in the forty-ninth year of his age, the whole country round about mourned his loss. The daily journals of Exeter, and the *Bideford Gazette,* devoted columns expressing the universal sorrow and the irreparable loss sustained by his lamented death. On the day of the funeral, all the business places in Bideford closed their shutters and drew down their shades, and the flags were at half mast. In the evening the church bells were tolled. The interment took place in the sacred historic resting place of the Coffins of centuries past at Alwington Church on the Portledge estate. The ancient bells of the Church rang a muffled peal.

Tristram Coffin (8th generation from Tristram) a son of Alexander Coffin of Poughkeepsie, New York, was a successful lawyer of Poughkeepsie, for a long period District Attorney of Dutchess

County, New York, and Executor and Trustee of many estates.

He has traveled extensively, is the author of a number of books and a frequent contributor to periodicals and magazines. He is a well known collector of antiques, autographs and manuscripts of historical characters. His interest in the family was intense, and to him we are indebted for much of the data relating to the family, which has been collected. His article "The First Tristram Coffin of Nantucket" which appeared in the American Historical Record of Philadelphia for January, 1871, was probably the inspiration of the Coffin Family Reunion at Nantucket in 1881.

While attending this Reunion he purchased the old Coffin house (known also as the "Horseshoe House" and the "Jethro Coffin house") which was erected in 1868 by Peter, son of the first Tristram for his son Jethro. This, the oldest building on the island, he had restored and ultimately turned it over to the Nantucket Historical Society.

Governor O. Vincent Coffin (8th generation from Tristram) was born in Dutchess County, New York, in 1836, a son of Alexander Coffin of Poughkeepsie, New York.

In 1864 he removed to Middletown, Connecticut, and during a period of thirty years held a score of public offices and political positions, serving as Treasurer of the Savings Bank, President of the Agricultural Society, The Mutual Fire In-

surance Company and the Y. M. C. A., and as a Director of the First National Bank. For two terms as Mayor of the City. For three terms as State Senator, and in 1894 as Governor of the State of Connecticut.

He died January 3rd, 1921.

Levi Coffin[9] Levi[8] William[7] and therefore a cousin once removed from Charles F. Coffin, was born at New Garden, Guilford County, North Carolina, in 1795.

While quite a boy he was so impressed by the gross abuse of slaves that he determined to devote himself to the cause of the helpless and at the age of seventeen commenced those efforts to aid the escape of negroes from slavery, which he followed for fifty years, and of which he quaintly said he "would still be engaged in it had not Abraham Lincoln broken up the business by Proclamation in 1863."

While in North Carolina, assisted by his cousin Vestal, he concealed and fed many fugitive negroes.

In 1821 he assisted his cousin Elijah Coffin in starting the first Sabbath School among Friends in America.

In the Fall of 1822 he removed to Wayne County, Indiana, where twenty years of his life was spent.

Marrying Catharine White, he located at Newport, a small village in Wayne County, where he attained much influence and prominence in the

community, serving for several years as Director in the Richmond branch of the State Bank, and other positions of prominence.

During his residence at Newport his house was the main station of what was then called the "Underground Railroad" of which he was styled the President. Near this place is laid part of the scene of Uncle Tom's Cabin.[1] Eliza Harris was sheltered under his roof for several days, and the characters of Simeon and Rachael Halliday are said to have been taken from Levi and Catharine Coffin.

Once on being brought before the Grand Jury by a well known pro-slavery man, he evaded the charge, to the great amusement of all present, by stating that a "great number had been sheltered at his house who claimed to be slaves but the laws of Indiana did not admit colored evidence and consequently he supposed they were not to be believed."

In 1847 at the solicitation of a number of prominent anti-slavery men, he removed to Cincinnati and took charge of a Free Labor store, to supply dealers who would not handle articles produced by slave labor.

About 1851 he retired from mercantile life, and until the passage of the Emancipation Proclamation, devoted his entire energies to aiding fugitive slaves.

While living in Newport the annual average of

[1]Harriet Beecher Stowe's novel.

fugitive slaves assisted in their flight was 106 and while in Cincinnati 189. The total number who through his efforts escaped slavery was about 3300.

For three years after the passage of the Emancipation Proclamation his life was devoted to the care of liberated slaves who were left destitute and without employment.

He was delegated by the "Western Freedmans Aid Association" to visit England, where he met with great success and was the recipient of many honors.

He was one of the outstanding figures of the Abolition movement, and his character was very remarkable for his steady perseverance in the great object of his life, the amelioration of the condition of the slave and the overthrow of slavery.

He died in Cincinnati in 1877.

CHARLES F. COFFIN

A QUAKER PIONEER

Born in Guilford County, North Carolina,
Fourth month 3rd, 1823.

Died at Chicago, Ninth Month 9th, 1916.

Resident—one and one-half years in North Carolina; sixty years in Indiana; two years in London, England; thirty years in Chicago.

1857-1885	Clerk to Indlana Yearly Meeting of the Religious Society of Friends.
1885-1916	Member of Chicago Monthly Meeting of Friends.
1866-1916	An acknowledged minister in the Religious Society of Friends.
1867-1880	First President. Board of Control of the Indiana House of Refuge for Juvenile Offenders.

HIS CHURCHLY PERIOD

I

Charles Fisher Coffin was born on the third day of April, 1823, in a log cabin located in Guilford County, North Carolina, within one-half mile of the present Guilford College.

His parents were Elijah Coffin and Naomi Hiatt Coffin, both of whom were devout members of the Religious Society of Friends. His paternal ancestors for four generations had been either over-seers, elders or ministers in the Society.

At the time of his birth Elijah Coffin, his father, was clerk to North Carolina Yearly Meeting. He supported himself by school teaching and farming. His mother, Naomi Coffin, was a fine type of religious mystic and during her entire lifetime, equally with her husband, energetic in the work of the Society. She was acknowledged as a minister in 1846.

A vivid picture of this North Carolina community, as it appeared to the eyes of an Englishwoman, is given in letters of Anna Braithwaite written to her husband in England from the home of Nathan Hunt (1758-1853) located near New Garden, N. C., and dated Tenth Month 27th, 1823, and Eleventh Month 11th, 1823.

"After attending Deep River meeting, we came on about eight miles to this peaceful habitation. We met with

a hearty welcome from dear Nathan Hunt, his wife and family.

"His house is situated in a paddock, surrounded with fields and skirted by woods. He has cleared as much land as supplies him with the necessaries of life, almost all of which are grown or manufactured under his roof. His house is built of logs, filled up with plaster, but no coating of plaster inside, nor any wash or paint. It consists of five rooms downstairs, a small kitchen, a room out of it, were the spinning wheels, etc., etc., are, a room into which we enter from the front, perhaps fourteen feet square with a clean boarded floor, and a hearth fire, some clean white wooden chairs, and two homely tables, a clock, a book-case, a stand dyed dark blue, a sash window with twelve panes of glass. Out of this are two lodging rooms and a neat little pantry. Our room has two beds in it; clean and homely curtains of their own weaving; feather beds, clean coarse sheets and a warm sort of quilt, made of cloth, flannel, etc., patched together, instead of a blanket, and a nice white cotton counterpane.

"In the roof, there are, I believe, two bedrooms, and every place is so clean that one forgets the unfinished walls and rustic furniture.

"I wish I could now, whilst I am writing, convey to thee the sweet calm influence all around, and at the same time give thee a picture of the twelve light window by which I write, the unfinished log walls, filled up between the logs with plaster without either wash or paint, the brick chimney bare as our outside walls, the hearth fire without any fender, the ceiling formed merely of the boards which are the flooring of the room above, without any further finish, and yet withal the air of comfort which thorough cleanliness and as much true refinement as I ever met with, in every branch of the household, give to this simple abode.

"I have a few specimens of their home manufactory for

gowns, cloaks, etc., which I mean to send thee. They wear scarcely anything but what they spin, weave and dye themselves. They make their own bedsteads. Their curtains, bed-linens, blankets, coats, stockings, are all their own manufacture.

"I have made myself quite at home among them in a social way, and believe this has contributed to make way for speaking the truth with boldness and meekness. Every house we have been into has a room for carrying on these different works. They make all their own candles, moulds, and dips; and though they may be in some instances deficient in book-learning, their faculties are in full operation in a practical way.

"It is only eighty years since Carolina was first settled. They have had many difficulties to struggle with, that of slavery not the least. They are at a great distance from any seaport town, and land carriage is so expensive as to render it out of their power to procure what we are apt to think the necessaries of life.

"To proceed with my dairy:—On the second First-Day of the Yearly Meeting, I attended New Garden meeting. I suppose there were nearly two thousand people. It was a striking sight. Many had come great distances. Some hundreds of carriages of various descriptions were all tied to trees in the wood by which the Meeting-house is surrounded. The meeting was, I think, a favoured season, and it appeared to be with reluctance that the people separated after sitting nearly three hours. The practice of bringing babies has been less disturbing to me than I expected. I suppose there were not less than thirty infants in the meeting. When the babies cry, the mothers usually walk quietly out of the meeting with them. Many come several miles with their babies on horse back, and have no one to leave them with; and I cannot but think there must be some zeal to induce them to come as they do."

At the meeting described Charles F. Coffin was present, a baby in his mother's arms; and he was to see Anna Braithwaite again on later visits and to find her son one of his truest friends in a later period of his long life.

In 1811, Hannah Symons, Elijah Coffin's oldest sister, and her husband, Thomas Symons, had "thought it right" to begin their married life in the Indiana Territory, and had journeyed through the mountains and across the Ohio river until they came to Cox's Settlement, later Richmond, Indiana, where they found Friends newly settled on small farms. After six months in this settlement Thomas Symons built a little cabin in the woods where the little town of Milton, Indiana, now stands, and in the dead of winter they went there to live. In spite of cold, wolves and begging Indians they were happy here, and were greatly distressed when, on the outbreak of the war of 1812, Richmond Friends sent for them to come to safer quarters in the settlement. In 1814, they rejoiced to be able to return with their two children to the farm and proceed with its deferred clearing and planting.

The next year Hannah Symons records that the country around them began to be thinly settled; "my husband built a mill before he made much farm and that assisted toward the people coming to settle around us; but we could see no one that looked or talked as we did." It was a deep satis-

faction to them that Friends began thereafter to appear and buy up the land, "so fast that we had an indulged meeting in our barn." Following a visit of Hannah and Thomas Symons to North Carolina in 1817, Elijah Coffin, the youngest brother came to visit her in her Indiana home.

Charles F. Coffin has told the story of that visit and its effect on his father's plans:

"In the spring of 1818 my father, Elijah Coffin, made a journey on horseback from North Carolina to Indiana and back. During this journey he saw different parts of the state and looked from that time towards removing. He married two years later and continued to reside in Guilford county, North Carolina, until 1824, when he says in his journal: 'My wife's father, Benajah Hiatt, having determined to remove to the western country with his family, we set off together, leaving our native state in the eighth month of 1824. We were favored to reach the neighborhood of Milford, Indiana, in about four weeks, in which we settled, and I took up a school in the village of Milton.'

They left their native state with regret. While the soil in many places had become impoverished it had a delightful climate and beautiful forests and their friends and associates of a life time resided there; but the existence of slavery and the consequent troubles likely to and which did afterward arise, led them to remove to a free state.

My father and mother at the time had two children, Miriam Allinson, aged about three and one-half years, and myself, aged about eighteen months.

When it was found that they had settled on removal, a number of their friends joined the party, which finally

increased, including children and grown folks, to about forty.[1] There were no public conveyances between the two states and turnpike roads were unknown at that time. In order to perform the journey they procured two-horse wagons covered with white cotton cloth to protect them from the rain and weather. Such wagons were very familiar in Indiana a few years later, 1830-40 and '50, as there were large numbers of movers passing frequently over the national road from Ohio and Indiana to the western states. They camped out at night and took with them only such bedding, tents and clothing as seemed essential. They had also to provide articles of food which would supply them through the journey, gathering on the way additional provisions as they needed, for themselves and their horses. They averaged probably twenty to thirty miles a day and when night came usually stopped beside a stream where they could obtain a supply of water, erect their tents and spend the night. They traveled slowly and had frequently to double the teams; that is, taking four horses upon one wagon and going back for the other. Of course, when able to do it they walked; and I have heard my aunt, Esther Hiatt (afterwards Dickinson) who was a young girl at the time, tell of leading me

[1]There were in the company the following: Benajah Hiatt, Elizabeth Hiatt, his wife, and their two daughters, Esther and Hannah Hiatt; Charity (Williams) Hiatt, mother of Benajah Hiatt; Elijah Coffin, Naomi (Hiatt) Coffin, his wife, and their two children, Miriam Allinson and Charles Fisher; John Hiatt, Rebecca Hiatt, his wife; Lydia Jessup, a young woman who was brought up by Benajah and Elizabeth Hiatt; Miriam Macy, a near relative; Driver Boon, Anna Boon, his wife, and two children, Rachel and Rhoda; Michael Weasner, Rebecca Weasner, his wife, and his four children, Michael, Jr., Abigail, Jonathan and Ruth; Mrs. Mendenhall, mother of Rebecca Weasner; Isaac Hodson, single young man; Levi Bowman, single young man; Lydia Gordon, single young woman; Miriam Baldwin, single young woman.

up the mountains, which of course must have been very slowly as I was a small child.

"It was in many respects a wearisome way of traveling, but had its compensations. They enjoyed the outdoor life and the interesting scenery through which they passed and when they camped at night there was quite a circle round the camp-fire for enjoyment and rest after they had partaken of their evening meal. They took their course through western North Carolina and a portion of Virginia to the Cumberland Gap, through which they passed into the Blue Grass region of Kentucky. Here they found a road which had been traveled for many years, called the "Wilderness Road" upon which they continued their journey to the Ohio river and thence to the village of Milton in Wayne county, Indiana, which was then but a hamlet containing a few log houses.

"The facts narrated here were gathered in conversations with my parents and those who accompanied them."

Charles F. Coffin quotes also the recollections of his uncle, John Hiatt, who, with his bride of six months, made part of the caravan.

"Our parents spoke in after life of the toilsome journey over the mountains, and of the grand wild scenery. The road, when there was one was exceedingly poor and rough. The trails were bad and there were no bridges. They were forced to hitch logs of trees they cut by the way for brakes to the wagons when descending the steep rugged places.

"The few mountaineers they saw were living in rude log cabins on a low plane of civilization and morality, steeped in ignorance, shiftless and coarse. Drink was the prevailing curse. They raised small patches of barley and Indian corn, from which they manufactured liquors in domestic stills, erected on the springs, brooks and creeks.

"With few exceptions these emigrants were all young

active persons, enjoying excellent health and of good habits. They were all members of the Society of Friends and many were near kindred. They were a valuable addition to the early settlement of the then young state of Indiana."

II

CHARLES F. COFFIN himself has given us a clear account of the Indiana of his earliest memories. He writes:

"I was brought by my parents to Wayne County in 1824. As I was only one year old, of course I can give no personal recollections at that early date, but I have a very distinct recollection of the latter part of the period mentioned in this letter (1824-1834).

"The country was comparatively new, although settlements had been made in most parts of it and in some places for a good many years. There was a large emigration from North and South Carolina, especially of Friends, who settled in different parts of the country, the main body of them at Richmond and immediate vicinity; others at Fountain City in the north part of the County; others at Economy in the northwest part of the county and others in the neighborhood of Milton in the west part of the county and a few in the vicinity of Centerville in the central part of the county. Large improvements were established at all these places. There was also considerable emigration from Kentucky and Tennessee which settled principally in the southeast and central parts of the county. Very few New England or Eastern people were amongst these early emigrants.

"The country in my first recollection was still thickly wooded except small clearings around each homestead and the woods were grown up with underbrush and vines of various kinds. The wild animals had been largely exterminated before my recollection and there were no Indians in the county. Some of them frequently visited the

county in the earliest settlements but it is not known that any of them ever permanently resided within its limits. The streams were nearly double the size that they are at present, during most of the year, large reservoirs of water in the woods and swamps furnishing a continued supply to keep their volume up. The clearing up of the country has caused great change in this respect and reduced the size of the streams most of the year, but causes them to swell largely during freshets and heavy rains.

"The houses of the new settlers were of their own build; at first cabins, succeeded then by small hewed log houses interspersed occasionally with cheap frame buildings which ultimately took the place of the others. The first settlers had very few comforts and lived in an exceedingly rough and simple way, mostly upon pork and cornbread, as corn was raised the first thing after the clearing of a piece of ground. Along all the streams were soon built small mills which supplied the local demands of the community and also saw mills which furnished lumber for improvements.

"There was a vast amount of fine walnut timber, especially in the bottoms of the west fork of Whitewater River, where my father first settled, near what is now the town of Milton. This timber was used lavishly because it was easily split into rails, and greatly wasted. In subsequent years it became valuable and every remaining tree was carefully protected until a market was found for it.

"The early settler was generally from a young and vigorous class of people, but there was much sickness; chills and severe fevers prevailed, especially along the water courses. There are no records of the mortality but there is no doubt that it was very great and in many instances great suffering ensued from the want of proper care, medical treatment and proper food. I remember well of hearing my father speak of a severe attack of fever

which he had when living in a cabin on the bank of the Whitewater River, which came very nearly taking his life; and the great difficulty experienced by my mother when recovery commenced in getting anything suitable for a fever patient to eat.

"The difficulty connected with the terrific labor involved in clearing the trees from a new country and opening farms was vigorously and cheerfully met by the settlers. Great personal kindness abounded; they assisted each other in every way possible.

"There was a great deal of traveling through the community of persons in search of homes. Hotels were scarce and every private house was opened freely to the traveler. There were no roads except as trees were cut away by the first settlers. The streams were unbridged and often impassable, always during a freshet, and as the roads were largely shaded they remained wet a great deal of the year and became almost impassable at times; a large proportion of the time they were muddy and disagreeable to travel over. There were very few, if any, carriages in the county in these days; the people rode on horseback, or else in their wagons.

"During the latter part of this period the comforts of the community increased; farms became better opened and roads were somewhat improved though still very bad. Merchants established little stores at various points where they kept a few dry goods and groceries. Some of the towns had commenced growing and improvements were increasing in them. A few brick houses were erected, but not many until later. All the groceries and dry goods used had to be hauled in wagons from Cincinnati, a distance of sixty or seventy miles, and large four horse wagons passed over the route frequently occupying three or four days in the passage. Salt and other necessaries were brought in the same way. Products of the farms, such as hogs and

cattle, were taken there to market. Cincinnati was the great commercial point of the whole country.

"The mails were carried first on horseback, then in small wagons or carriages; during the muddy season they were taken with great difficulty. Postage was from six and one-quarter to twenty-five cents, counted in Spanish coin, which was the current coin of the country at the time: namely, 6¼, 12½, and 25 cents; but money was exceedingly scarce and the settlers managed to do with a great deal less than would be thought possible at the present time.

"There were different religious denominations which mostly located by a kind of natural affinity near to each other; Methodist, Baptist, Presbyterian, etc. The pioneer preachers of the county, however, were Methodists who spread over the whole land. They traveled on horseback and lived with the people and were indefatigable in establishing churches and elevating the people. Their influence was exceedingly good. In other places where there were no special religious influences there grew up a class of people who disregarded the Sabbath, and attended no place of worship; and from their children came a very undesirable part of the community.

"There were few schools and no general public school system. A teacher was employed for three months of the year and such children as could be spared from home were sent to him. The schools were of a primitive kind, not of the highest type, but very useful in their results. In the neighborhood of Friends it was made a special point to open what was called a 'Friends' School' and such were found at all the meeting places in the county."

The first dwelling of Elijah Coffin's was a small log cabin, but he found this location, on the banks of the west fork of the Whitewater River, too malarial for health, and built a small hewed

log house on elevated ground a little way from the river. It had but a single room below and an attic which was reached by a ladder in which the children slept.

After a time he built what was considered a nice two-story frame house in the center of what is now the village of Milton and adjoining this home he opened a general store. He was appointed postmaster by President John Quincy Adams and the Milton post-office was opened in the store. The small stock of goods which he carried was purchased in Cincinnati and conveyed as Charles F. Coffin has described, over the uncertain roads for a distance of sixty-five miles.

The country round the village of Milton, settled by North Carolina Friends, many of whom were relatives of the Coffins, was cleared and improved under their prudent and careful management.

A characteristic tale of the feeling of the few who were neither Quaker nor Carolinian is given by William Hiatt Coffin, brother to Charles F. Coffin, (born 1825):

"The town of Milton was cut out of the dense forest, so dense that a cow could easily be lost in the thickets of the underbrush. The one street in the town was made by cutting away the underbrush and the largest trees. It was full of stumps and smaller trees. Most of the year it was deep in mud.

"A store-keeper, Brown by name, whose store was located at the cross-roads, was sitting in front of his store

in the hazy light of a late October day, and was surrounded by a number of farmers who had come in to have their corn ground at the Mill. The farmers had mostly come from North Carolina, the store-keeper from Maryland; and he thought himself to be of better stock than the average immigrant who traded at his store.

"Down this rough road, with the forest trees overhanging it, across the divide two miles away, came an immigrant outfit consisting of a cart on two wheels, with a canvas cover loaded to the bows with household furniture. Attached to the cart were two rough tired horses with husk collars and rope traces. Behind the cart was one cow led by a rope halter. The man, clad in butter-nut, the woman in linsey-woolsey, with their children, walked beside the cart, as they had done for over five hundred miles. All were barefooted. The man had a long-furred beaver hat, and the woman a sun-bonnet.

"As they looked up and espied them, the store-keeper said to the assembled farmers: 'There comes the fag end of creation from old North Carolina.' What was his surprise to find when the outfit pulled up in front of his store, that the man was from Maryland and was his own brother.

"The North Carolinians naturally did not allow this story to be forgotten."

There were of course no schools in this primitive land; for the first two years Elijah Coffin, an experienced teacher, taught his own children and those of his neighbors. Finally Friends combined and established a school, inducing an English Friend, Robert Harrison, then living in Philadelphia, to come to Milton and teach the children. This school prospered and was afterwards placed under the official care of the Society, for wherever

Friends went they established their own schools. The public school system of Indiana was not established until 1851, and these schools, evidencing the passion of Quakers for education, were probably the greatest factor in the development of culture among the early settlers.

William Hiatt Coffin, whose talent for picturesque detail is happily irrepressible, gives us an anecdote of the schooldays of the early '30's:

"John Macy kept a large Friends School in the frame school building near the old meeting-house grounds. One winter a deep snow was on the ground, the large scholars had brought a two-horse sugar sled and had a fine slide down the long steep slope that runs for two or three hundred yards over the grounds, and when books were taken up left the sled at the top 'scotched' ready for business. One of the smaller Stubbs boys went out of school, and, wanting a ride, got on, knocking out the 'scotches' and away she went like John Gilpin, fairly flying. A cow chewing her cud stood in the way; there was a collision, and the cow fell on the sled holding the boy and went bawling to the end of the track."

In 1827, four years after his arrival in Indiana, Elijah Coffin was made clerk to Indiana Yearly Meeting of Friends and served in that capacity until the year 1858. He was also an Elder in the Society and prominent in its councils during his entire life.

Charles F. Coffin says: "Objection to my father's acting as Clerk was made because his hat brim was not wide enough; this would be consid-

ered a most singular reason now; however the meeting did not sustain the objection.

"I was taken to meeting with great regularity, both in the middle of the week and on the First Day. It used to be rather trying to me to be called in from my play to go to meeting on Fifth Day, but I recall with a great deal of interest the old Friends who sat in the galleries. The meetings were mostly silent and I was expected to sit by my father's side for an hour and a half without going to sleep and without my feet touching the floor. It was a trying ordeal, yet I look back to the time with great thankfulness as having been part of the discipline of my life, and having taught me the habit of reverence in public worship."

The Hicksite separation in 1828 did not spare either the Coffin or the Hiatt family, and its first bitterness and excitement which the boy felt even at that early age, was to continue actively through the first half of his life. In a talk given in 1915 he said:

"I want to say here that it is a source of regret to me that the separation ever took place. I do not think that it was at all necessary. All Friends, after the Hicksites withdrew, went to work disowning them. That created bitterness. I remember that bitterness well, for it touched closely my own home.

"My Grandfather Coffin went with the Hicksites and my father stayed with the Orthodox. My Grandfather Hiatt remained with the Orthodox and his brother Silas, who lived on an adjoining farm, joined the Hicksites and friendly intercourse between them pretty much ceased, and so it went all through the church.

"At Miami, when the separation occurred, Friends had

a fine large meeting-house. The two Evans were Clerks; one was a Hicksite and the other a Friend and when they saw that there was going to be a separation, each grabbed for the books. Thomas Evans got the books and as he went out of the window, his brother stood on his coat-tail and he left it behind him.

"I think of such things with regrets.

"In our meeting the separators quietly got up and went out of the meeting-house to Charles Starr's new barn and there organized a separate yearly meeting.

"Friends commenced immediately after the separation to deal with the separatists, and during that part of my life when I was Clerk, I signed many testimonies of disownment against individuals and families—'for uniting with the Separatists'—and as their children came on, they were disowned. I think this was one of the greatest mistakes that Friends made.

"They did not, I think, make any mistake in standing for sound doctrine. Elias Hicks seems to have imbibed many ideas from the Unitarians in New England, who were at that time active and aggressive. He preached their views and collected about him a large following; but he was a good man, and if the Society had had the patience and Christian love to deal tenderly and cautiously, difficulties might have been removed to the credit of all concerned."

In a general survey of this period he writes:

"Life passed on slowly yet on the whole pleasantly. There was but little of novelty or variety, very little amusement or what would now be called pleasures, but my training led me not to seek these, so I cared not for them. In looking back I think there was too little of the pleasures and joys of life, and that the ideal before us was too severe, and as the young people grew up very many of them

were driven from the church for the lack of more that was warm and cheerful.

"The ideal Friend of that time was a straightforward, upright man, dressed in the peculiar garb then worn by Friends and speaking the plain language, but abstaining from everything that had the least tinge of amusement about it. There was much social life and visiting, especially on the First Day of the week. Most of the Friends were farmers and were engaged laboriously in clearing the forests and procuring a subsistence for their families. The men worked hard in the fields and the women in the house, and there was little else of interest in their lives. There was, however, a great deal of personal kindness and hospitality and social life. The sick and suffering were well attended by their neighbors and farmers assisted each other in gathering in their crops."

III

Elijah Coffin's business was prosperous in a small way but he was in debt, and in the year 1833, when an opportunity came to sell his business at a fair profit he did so and removed to Cincinnati, where he was employed by the Wholesale Dry Goods House of Griffin and Luckey.

"We were nearly two days in a carriage making the journey," Charles F. Coffin writes. "Riding through the country the sixty miles between the two places everything looked beautiful, but we arrived at Cincinnati on the Fourth of July, during the greatest heat of the summer. Under the hills which surround Cincinnati it was intensely oppressive and mosquitos abounded, so that one's recollection of the life in the city at that season of the year was not pleasant."

Cincinnati was then a city of forty thousand people, with such excellent steamship lines and stage connections that it was of great importance commercially. Business opportunities were excellent for any one who cared to accommodate himself to the ways of the city, but it is evident that the environment could not have been congenial to a Quaker family.

Charles F. Coffin tells of the rival volunteer fire companies. "When fires occurred the bells rang and almost everybody in the city rushed into the

streets and cried 'fire' creating perfect confusion;" of low ebb on the river when a boy of eleven could easily wade and swim to the Kentucky shore, and of February flood time when the city, lying as it did in the lowlands of the "Bottom," was damaged by the overflow. These were experiences any boy would enjoy. But he tells also of two severe epidemics of cholera, of the unpopularity of anti-slavery principles in a town whose interests were so largely in the South, and of convicts with ball and chain working on the excellent city roads. Of the latter he says, "It made a strong impression on my mind as an act of cruelty and of unnecessary exposure," and it can hardly be doubted that this boyish impression, like the classic instance of Lincoln at the slave auction, was the marked beginning of his long interest in prisons and the men in them.

William Hiatt Coffin adds to these general irritations the story of the more personal difficulties of a Quaker boy:

"I recollect well when we removed to Cincinnati in 1833. Charles and I had new suits, probably of nice jeans, with plain-collared roundabouts, and appeared Quakerly to the City boys; so much so, that one day as we walked to meeting quite a crowd followed, yelling 'Quaker! Quaker!' One more bold and much taller than the rest ran up behind Charles and made a vigorous kick at him, which as we were walking just missed him. His foot went nearly over Charles' head and sent the kicker backwards on the back of his head on to the hard pavement, where his comrades gathered around him. And we walked on.

"It was not, of course, mentioned in the next reports of the Yearly Meeting for Sufferings but young as I was I thought of 'Sewell's History' in which I had even then become interested. I thought it probably the next best book to the Bible, at least for Friends to read."

One of the pleasantest memories of the time was the visit in 1834 of Anna Braithwaite of England, again on a religious tour, this time with her husband, Isaac Braithwaite. It will be remembered that the baby Charles had been taken by his mother ten years before to Anna Braithwaite's meeting at New Garden in North Carolina.

Charles Coffin says:

"I recall them very distinctly. She was at that time a matronly woman, beautiful of countenance and character. A woman of culture and refinement. Isaac Braithwaite was a large man, typical in build of our idea of a big Englishman. He was courteous and kindly to me as a boy and left the impression of fatherly care and spirituality in my childish mind.

"Their son, Joseph Bevan Braithwaite, was one of my most intimate friends, and the pleasant and affectionate intercourse between us lasted during his entire life."

Elijah Coffin remained in Cincinnati for only a year and a half, and then removed to Richmond, Indiana. This return to familiar territory was in consequence of his having been appointed cashier of the Richmond branch of the State Bank of Indiana.

This bank was organized with headquarters at the state capital, Indianapolis, and had branches

in different cities throughout the state. It was the first state bank established in Indiana. Its charter ran till 1859 and during that time it had a monopoly of the issuance of bank notes. Elijah Coffin served as cashier of this bank until it went out of business by expiration of its charter.

His son, Charles F. Coffin, became an employee of this bank in 1835, when he was twelve years old. One gains an impression of the little office boy from the description of his brother: "Brother Charles, from the time that he took his place in the old State Bank with Father, always appeared neat and as if he had been lifted out of a bandbox." With this bank and its successors he was connected for many years.

His education continued. He studied at night and he had the assistance of such school teachers as from time to time taught the schools that were being established; but this was neither so consecutive nor satisfactory a method as could have been wished, and he was in full sympathy with a concern arising among Friends to educate their children both more thoroughly and under better direction.

He himself tells the story of the rise of sentiment and his own active part in the promotion of the "Young Friends Boarding School Association." It should be noted that he was at the time only eighteen years of age, but he was fitted for this appointment both personally and by his banking connection. He says:

"Earlham College, located at Richmond, Indiana, which has become the educational centre of Indiana Yearly Meeting, was conceived about the year 1830, in an effort on the part of the Friends in Indiana to prepare the way for a more thorough and guarded education of the children, under the care of the Society. Educational opportunities at that time were poor and in many families, children received only a rudimentary education.

"The first step was to purchase two farms, upon which to erect a Boarding School. There was but little wealth in the Society, and it was difficult to raise the necessary funds to erect the buildings for the Boarding School, therefore some years elapsed after the purchase of the land, before the buildings were commenced. It seemed impossible to raise the necessary funds, until the younger members of the Society took hold of the matter and organized what was known as the "Young Friends Boarding School Association." In the year 1841 I was appointed its Clerk, and took an active interest in its work. Thus began my first public religious work. This Association appealed to the young people and gave them something worth while to do, so the young people became earnest and active in its prosecution.

"An address was issued to the Young Friends of the Yearly Meeting, which was printed and circulated, and organizations were formed in most of the Quarterly Meetings to promote the objects of the Association. I visited several of the Quarterly Meetings in this work. It resulted finally in enough funds being raised by the young people to induce the Boarding School Committee to commence the construction of the first building, an elaborate plan for which had been prepared by Friend Ezra Bailey of Cincinnati, an architect. Since there were not sufficient funds in sight to construct the entire building as designed, two-thirds of it was put under way and finally completed during the year 1846. The boarding school was opened June 7, 1847."

AN ADDRESS

From the Association of Young Friends to Promote Subscription of the Boarding School

to the

Young Friends of Indiana Yearly Meeting

Dear Friends:

Impressed with consideration of the importance of a guarded literary education, and of the difficulties in the way of obtaining one at present, within the limits of our Yearly Meeting, we are led to call your attention to this subject.

The education of our youth is very closely connected with the present and future well-being of our hitherto favored society. This we think you will readily admit, when you reflect on the numerous advantages which the well educated mind possesses over one that is unlettered and undisciplined.

Children are very imitative, and their propensities being stronger to follow corrupt than good examples, it is therefore important that they should, as much as possible, be excluded from the evil until their principles have acquired sufficient strength to withstand their contaminating influence.

We find that there are now seven thousand and six hundred youth of our Yearly Meeting, of a suitable age to go to school, nearly two thousand of whom are receiving their education entirely without the pale of our society; and two-thirds of the remainder in a loose, limited manner.

We are aware that the common schools throughout our country are neither calculated to increase our knowledge, or discipline our minds to the extent that is desirable, and that in them our moral and religious condition is often sullied and impaired; being frequently placed under the direction of teachers who have little or no regard to religion, and who are unacquainted with the necessity of men-

tal discipline and moral culture; associating also, with every class and condition, how can we expect that the children will be thoroughly educated in useful literary knowledge, or will fill with respectability their different stations in civil and religious society. While this proposed institution will greatly lessen these difficulties by furnishing means of giving a substantial and guarded education to many of our youth, it will also be useful in preparing some to take charge of schools in other districts of our widely extended Society; thereby all may be brought within the reach of competent teachers, who, under the blessing of the Shepherd of Israel, the great Head of the church, will be instrumental in forming the character of those of our youth, who are about entering upon a course of education, and to whom we must, in all probability, in a few years, look for a succession of standard bearers; and upon whom, when our fathers have passed away, the support of the testimonies of our beloved Society must devolve.

These views seem to show the obligation which rests upon us to seek earnestly for some other source of instruction than that which we now have, especially as we are members of a religious body whose preservation and usefulness very much depends upon the general diffusion of correct principles and sound religious sentiments among its members.

Thus, we think that a Yearly Meeting School, under the care of a judicious committee superintended by suitable persons, and instructed by teachers thoroughly imbued with our doctrines, and well qualified to advance the pupils, both in a mental and moral condition, presents at this time an object of the utmost importance for us to desire, and for which we should labor with the greatest diligence and persevering zeal. Then may we hope, that fostered under the wings of the Society, the subjects of its earnest religious concern, the children may grow to fill the vacant places in

our Israel, and with their varied acquirements being sanctified and blessed by the divine Master, be occupied to his honor and the good of the Church.

Our elder Friends seeing the advantages derived by similar institutions to the members of other Yearly Meetings, and the imminent danger to which our youth are exposed when placed from among us to acquire an education, were led into deep and feeling anxiety for the rising generation. They purchased a farm and have been steadily advancing with the work of establishing a Boarding School upon a permanent and extensive plan, where we could enjoy the combined advantages of a guarded religious and literary education. They procured materials and have laid the foundation of the house, but from some causes becoming discouraged, and young Friends, at our last Yearly Meeting, seeing the languishing state of the concern, believed duty impelled them to make an effort for the completion of the work.

By this effort we have seen one wing of the building rise from the ground, and two-fifths of the whole is expected to be enclosed during the present month.

We think that if we could individually, seriously and solemnly contemplate the several points already briefly adverted to, we not only would be induced to appreciate the object in view more than heretofore, but we would likewise be convinced that it is an indispensable duty of ours, to be aroused to an increased energy of action therein.

We are led to believe we can all contribute something for this laudable object, without subjecting ourselves to any material disadvantage, or by depriving ourselves of more than we could or should be willing to appropriate.

Let each person be impressed with the necessity of casting in his mite, remembering that the widow who cast in her mite, cast in more than they all.

Therefore, in conclusion, we call upon all to pause for a

moment and consider the interest we should feel for our own welfare, for the welfare of each other, and for that of our highly professing Society; and after thus considering, ask the question, "Do I feel clear about aiding the Boarding School?" Signed on behalf of the meeting,

Charles F. Coffin, *Clerk.*

Richmond, Indiana, 10th mo. 4th, 1841.

Not the least important episode in his education came in the year 1844, when his father induced him to make a trip to Philadelphia and the Eastern states to visit Friends. He was then twenty-one years old and the trip was the first he had taken except as he had gone on business from time to time to Cincinnati or Indianapolis.

The journey was made by boat from Cincinnati to Wheeling, W. Va., and thence by stage to Cumberland, Md. Of this part of the road he speaks with admiration. "The National Road," he says, "was a beautiful piece of workmanship, as I recall it. We were a long time in going up Laurel Hill, the stage being full of passengers, and the horses being driven very slowly. When we reached the summit of the hill and started down the other side, our speed was greatly increased; but we were about twenty-four hours in going through from Wheeling to Cumberland."

From Cumberland he went on to Washington on the Baltimore and Ohio railroad which had just been completed; and after a visit in Washington, where he called on President John Tyler, he pro-

ceeded to Baltimore and thence by railroad to Philadelphia, then as now the Mecca of Quakers.

From Philadelphia he went by boat on the Delaware river to Burlington, N. J., thence to Perth Amboy by rail and by boat to New York City. There he again took boat to Providence, where he went by train to Boston. Having returned from Boston to New York City, he went up the Hudson to Troy and took there the New York Central railway to the end of the line in Rochester. A packet boat took him on the Erie Canal to Lockport; he visited Niagara Falls and took boat again for Cleveland from Buffalo. At Cleveland he took stage to Columbus and Dayton, and the trip from Dayton to Richmond he made by carriage.

The trip not only broadened his education, but it stimulated his ambitions, both for education and for church work. He had become acquainted with many of the leading Friends in the Eastern states and was introduced to a cultural life to which he was a stranger. The friendships made during this journey served him well in after years; they were among the factors that made possible the large influence which he exercised.

IV

We cannot, if we would, do better here than to let Charles F. Coffin speak for himself of the next year. This account was written fifty years later when Rhoda Johnson Coffin was seventy years old.

In the year 1845 an event occurred of transcendent importance. Barnabas C. Hobbs had been employed to teach the Friends' School near White Water meeting house. He had considerable reputation as a teacher, and being an active and energetic man, he had a large number of pupils, many young persons having come from a considerable distance to attend the school. Amongst others was a young woman named Rhoda M. Johnson, a daughter of John and Judith Johnson, of Warren County, Ohio. Her home, an old fashioned brick Farm House, overlooked the Little Miami River for miles. On the opposite bank, one or two miles from the house, was the village of Waynesville, where the Miami meeting house stood. There were a large number of Friends belonging to this meeting, and it was an important unit in Indiana Yearly Meeting, being one of the oldest meetings within its limits.

John Johnson, a man of energy and force, had risen from poverty to a competence, for the farm was exceedingly productive under his good management. He had a family of seven children, four boys and three daughters; his house was well known for the hospitality of its owner, and was a favorite stopping place for traveling Friends so that the family were rarely without company.

The daughter Rhoda grew up under the careful training of her mother, an admirable housekeeper. She had ob-

tained a very fair common school education and came to Richmond in order to take a more advanced course of study. She entered the school of Barnabas C. Hobbs in October, 1845. She had a pleasing countenance with gray eyes and great animation. She was about five feet, six inches high, weighed about 136 pounds and had beautiful brown hair which has not lost its lustre, even at seventy. Altogether, in my eyes, she was an exceedingly attractive young woman. We were frequently thrown together, for I attended the literary exercises of the societies connected with the school, and took part in many of them, and it was not long before we became acknowledged lovers.

In February, 1846, she was called home by the dangerous illness of her father, who after lingering many months, died during that year. This broke up and scattered the family. Two of the sons had already married and the mother did not feel equal to the responsibility of carrying on the farm.

I made frequent visits there, usually riding in a buggy the fifty-two miles across the country. At the time of my first trip the peach trees were in bloom, the grass was growing and everything looked beautiful. Perhaps I was in a condition to enjoy the surroundings, as my heart beat with great rapidity at the thought of my first visit to the home of my beloved.

Her parents had known me and were well acquainted with the family; so that when I took the bold step, of speaking to them about the acquaintance which had been formed, they gave me a cordial reception and opened the way for me to proceed. I do not know what would have happend if they had not done so, as the matter was pretty well arranged between us, still I was glad to perform the duty due to her parents. During the frequent subsequent visits, the home, which was soon bereaved of the father, was a sad one to the occupants, but to me was especially delightful.

March 25th, 1847, we were married by Friends' ceremony in Miami Meeting House. The wedding was select on account of the recent death of my wife's father. It was a cold, blustery day in March.

We started out the next day in buggies across the country for home, accompanied by her oldest brother, Brooks Johnson, and his wife, Lydia. We were all of two days in reaching my father's house, where we were met by quite a company of our Richmond friends.

I had purchased a small brick house with four rooms, and my wife was prepared with furniture and all the necessary fixtures for housekeeping, so that we started in this cottage and were as comfortable and happy as it is possible to imagine.

My salary was small, only amounting at first to eight hundred dollars a year, but our wants were well provided for, our tastes were similar, our affections deep and our interests mutual, a state of things which has continued all through the years which have since elapsed.

We entered into the duties of life with a full sense of its responsibilities. We set up a family altar at once which has never been neglected. We attended regularly to our religious duties, and in every way did what we thought was required in the service of our Heavenly Father.

C. F. C.

It is of considerable interest to note that the large Bible used for family worship was given to Charles F. Coffin Tenth Month 6th, 1847, by an English Friend, Josiah Forster. This Bible was used continuously for daily reading through his lifetime. Josiah Forster, a notable man in the English Society, had, with his brother, William Forster and other English Friends visited Indiana

two years before in an attempt to reconcile differences among Friends on the subject of slavery. He had evidently found the young man and his family of sympathetic views—worth keeping in kindly remembrance.

V

Two distinct views present themselves of the religious conditions in which Charles F. Coffin spent the first forty years of his life; his religious environment changed very little from 1823 until the amazing outbreak of 1860, but in this environment his personal development went on in healthy growth so gradual that it is hard to break into periods.

His outer religious world, the shell within which he developed, has been admirably described in a paper written by his son, Elijah Coffin and is here quoted in full:

"It is with the human race as with the individuals of it, our memories go back but a little way, or, if they go back far, they pick up here and there a date, and there are occurrences half forgotten."

And, even then, it is impossible for people of the present generation to fully comprehend the mental attitude of those days.

Only those who lived at that time, and have watched the progress of freedom, and religious life in the Society, can understand the wonder of the matter; and they occasionally rub their eyes, and think—"Can these things be?"

Nor is it now possible, to understand the narrowness of vision that then prevailed. The effect of the "Great Separation (of 1828) still hung over everything. Quietism was at its highest point, and a great horror of "creaturely activity" filled the minds of many of the good people who were at the head of the meeting.

"Creaturely activity," in those days was the term applied to any movement out of the regular rut or routine. Elders were appointed for life, and people, who were under thirty-five years of age, were rarely appointed as members of committees.

Speaking, or vocal prayer, by any not of the authorized ministry, was quietly discouraged, and, if persisted in, was privately reproved by the Elders. Children, above eight years of age, were expected to attend meeting on First Days and were trained to sit still.

"Everyone cleaves to the doctrine he has happened upon, as to a rock against which he has been thrown by tempest."

Conditions existed similar to those of that period when the Puritans of New England were in absolute power. Hicksites, Spiritualists and Infidels were regarded as lost beyond redemption.

Presbyterians and Episcopalians stood a chance of salvation, if they would only repent. Methodists were the most highly respected, but no Religious intercourse at all was held with other churches, and only a moderate amount of *social* intercourse was permitted. Friends were sufficient unto themselves. Members who fell by the way, were practically ostracized. As for the preaching, it was either doctrinal, with long arguments upon various points of belief; or, of the awful majesty and power of God; or, of the terrors of hell; or, against "Creaturely Activity." Visions and dreams were used by some in their preaching, and the sermons were long; often from one to two hours. Preaching of love, both of Christ and our fellow-men, was rare. Apparently, God was regarded as an awful Deity, who was only to be feared.

The meeting was large, and was held together by family ties, social connections, and the pride of exclusiveness. Meetings, in those days, were the only public entertainments permitted to Friends, and were always largely attended.

People expected long sermons, and they were rarely disappointed. Ministers held high ideas of the sacredness of their inspiration. The orthodox method of the extreme Quietists, was to sit quietly until they had cleared their minds of all worldly thoughts; and then say whatever came into their minds, after the mental house-cleaning was completed. This they regarded as inspiration, and perhaps it was. All preaching must be intoned. The efforts of some in this direction were wearing to the nerves of the listeners, yet, music and singing were regarded with absolute abhorrence.

One Friend, narrow-minded and very ignorant, preached a sermon in which he spoke very bitterly against the wickedness of singers, and mentioned that "single woman Jane Lynde." (At that time Jenny Lind was making her triumphant tour through the East.)

Another minister, from the country, once preached about a mysterious wickedness, generally practiced only in the evenings, which, he thought, was corrupting the young and leading them into the way of death, and denounced "fyjels" with great emphasis. He referred to "fiddles."

The most active among the ministers belonging to the meeting could be relied upon for at least an hour's sermon. He would preach upon doctrinal points; or, upon the majesty and awfulness of God. Or, occasionally, he would talk for an hour enunciating his views upon Hell and its horrors; until, what between the preaching, and the physical discomfort of the seats, the matter was deeply impressed upon his hearers, physically as well as mentally. He had a fashion of standing upon his tip-toes at the end of sentences he regarded as important, and emitting a loud hiss, which served to keep his hearers from sleeping. But he was a good man and led a good life.

In more recent years, the story is told of one very good man, who occasionally prayed on Sabbath mornings, but

who was very lazy and sluggish, both in thought and action. One Sabbath morning while he was praying, a Friend near him heard a peculiar puff, between his sentences. On turning his head, he saw that a fly was walking up and down the man's nose, and that the *puffs* were intended to blow the fly away. The man never happened to think of raising his hand to drive if off. The fly remained.

Some of the minor preachers were able to tie together verses from various parts of the Bible, and thus make a well connected address of from ten to twenty minutes. Texts from the Old Testament, the Epistles, and Revelations were the favorite ones and most largely used.

PLAIN DRESS

"In gown of gray, or coat of drab,
They trod the common ways of life.
With passions held in sternest leash,
And hearts that knew not strife.

To yon grim meeting house they fared,
With thoughts as sober as their speech,
To voiceless prayer, to songless praise,
To hear the elders preach."

Previous to 1860 each and every person who was appointed to any position in the Meeting was required to wear the "plain dress." The women wore the plain bonnets. The men wore two kinds of hats to Meeting. One was a plain black, high hat, with a broad, straight brim. These hats were generally purchased from John Suffrins, a hatter who was a Friend. The other style of hat was also a hat with broad, straight brim, but with a long nap or fur, light yellow in color. These hats came from North Carolina, from the famous Beard's Hatter Shop. They were practically indestructible and lasted an ordinary man thirty or forty years. The well authenticated story is told of a Friend living on a fine farm near Green's Fork, who was partially bald. He insisted, greatly to the annoyance of his wife and family,

on wearing his hat all the time, indoors and out. It hung on the bed post at night. In the morning, when he rose, his first act was to put on the hat. Then he reached for his trousers and took a chew of tobacco. Then he put on his trousers and shoes and was ready for the day. When he died his sons took the hat and buried it in a corn field, and for some years thereafter, every year the plough turned up portions of that hat.

BIBLE READING

Elijah Coffin introduced in his own family (in 1828) the practice of daily reading a portion of the Scripture. It was a new practice among Friends in this country at that time, and, although recommended by the Yearly Meeting in 1827, it was looked upon with suspicion by some, and treated with ridicule by others. But the practice slowly spread among other Friends and was nearly universal in 1860, and it was a general practice in that Meeting for the head of the family to read a chapter in the Bible to his family after breakfast each day. Every word of the Bible, except the "Apocrypha," was regarded as inspired. Consequently, a full chapter was read, no matter what its length. The genealogies, with their "begats" and revelations, with its visions, actually had a musical sound. By such a method of reading, the Bible was finished in three or four years, and then begun over again.

SABBATH SCHOOLS

Elijah Coffin began the first Sabbath School among Friends in the West in 1833, at Cincinnati. He afterwards conducted a Sabbath School at White Water in 1834, which suspended for the winter in November. It was resumed in April, 1835, and discontinued in August. It was resumed again in April, 1836, and continued until 1855, but was suspended each Fall. After 1855 it was in session the entire year. Elijah Coffin was Superintendent from 1835 un-

til his death in 1861. In 1860 he organized a School in Sebastapol, in the afternoons, which were continued until his death.

So the Friends in 1860 knew their Bible, and one of the exercises in the Sabbath School, was the repetition of texts, or much larger portions of the Scriptures, just before the school closed. Prizes, frequently Bibles, were given to persons who memorized and repeated sections of the Bible. One teacher, who had a class of ten, offered a prize of a Bible to anyone who could repeat the "Sermon on the Mount" at a certain future date. When the time came, she was startled, almost horrified, and yet greatly pleased, to find that she was called upon to provide ten Bibles, and Bibles cost money in those days. The quantity of verses that some of the human phonographs of those days could accumulate, "verbatim et punctuatem," was wonderful, and nothing but absolute perfection counted.

EDUCATION

Even in the period between 1850 and 1860 very many of the older members thought that any education beyond that of the common schools was useless and tended to cause people to feel superior to their neighbors, and yet Friends were the first people to establish and maintain schools in Indiana, and their schools were excellent and the teaching was thorough. The rod was freely used in maintaining order. Probably the first school to be established in Indiana, was a log school house located on land belonging to Thomas Roberts. In 1834 a brick school house was completed near the Yearly Meeting House. The first teacher in this house was Isaac Hiatt, who was a thorough believer in the use of the rod. Chas. F. Coffin was a student there for three months in the winter of 1834-1835. Barnabas C. Hobbs taught there in 1845-1846, and again in 1850-1851. William Houghton taught there in 1848-1849 with James W. Uxman as Assistant. Daniel Clark in 1849-1850, and

John Macy 1851 to 1853. This school in 1860 was taught by Hiram Hadley and an assistant.

Education, however, was at a low ebb and the adult members in that generation had grown to mature life with but little education, besides the "three R's," accompanied by good sense, and yet they had strong mentalities, and enough foresight to realize that their children must have more knowledge than they, themselves, possessed. Friends of Indiana Yearly Meeting, after twenty years of strenuous effort, and many personal sacrifices, succeeded in establishing a "Friends Boarding School"—later called Earlham College.

BOOKS

Books were scarce, especially among Friends, who, as a body, while they were able to live in the comfort of those days, were not wealthy, and, therefore, money to buy books was a scarce article, yet they nearly all had at least some Friends' books, and sometimes a few others. Persons who were children in that distinct period in Quakerism, which preceded 1860, with its religious tenets and practices; its entire lack of amusements, except social visits; its tremendously long hours of work, and its strict economy in living, often wonder what the present generation would be, if its only books were "Geo. Fox's Journal," "Barclay's Apology," "Evans' Exposition," a few Journals of Friends, and a weekly newspaper, together with an almanac. Of Friends' Journals, that of Stephen Grellets was, comparatively speaking, a romance, because it was written in clear English. It is rare, in these days, for anyone to read these, except students of special subjects. When one, nowadays, become possessed of a virtuous resolution to read—say Barclay's Apology—he sits down on Sunday afternoon, and reads away with great diligence for half an hour; re-reading some phrases to understand them more clearly, until at last he falls into deep thought. After half an hour of this thought

he emerges to find his neck aching and the book on the floor. The next Sunday it requires twenty minutes to cause deep thought. The following week the sacred function of "house-cleaning" occurs, and the book is put away in the book-case. The reader announces that he is reading portions of Barclay, but gets no further. In after years, if Barclay is mentioned, he announces the fact that he read that book "several years ago." In the old times, preachers and elders could quote phrase after phrase, and page after page of Fox, Barclay, or Evans. They had nothing else to read, and their office required the knowledge.

BOOKS FOR CHILDREN

Books for children were few. Bunyan's "Pilgrim's Progress" and "A Trap to Catch a Sunbeam" were among them. Quite a majority, of the few in existence, contained a thin stratum of a story of an impossibly good child, loaded with and contained in a thick covering of deadly dull moral remarks. They remind one, nowadays, of a railroad sandwich, composed of a thin slice of ham and a large bun of dry bread. In order to make them entertaining to a child, they must be read in a high keyed voice. At the end of half an hour, both the reader and the child were exhausted; and neither of them comprehended what they had been reading. Such books were read over and over, and, in this way, frequently remained in the memory. Much the same plan is followed nowadays, by many people in talking to a foreigner. If one talks loud enough, the foreigner surely *ought* to understand what is said.

NEWSPAPERS

The newspapers of that day were far superior in their literary standards to those of the present time. They were weekly papers, with small circulation, but the editorials were well written and carefully thought out. Their news items were reliable and short. Each week there was an article,

clipped from Eastern papers, and written by some well known writer or leading journalist. The so-called reporter of our days, with his brilliant imagination, and power of building up a two column sensational article on an imagined interview, did not exist. A few lines of condensed information was all that any item of news received. The editors themselves were in a constant state of poverty. In Richmond, "The Palladium," edited by Benjamin Davis, and the "Jeffersonian" (a Democratic paper), edited by James Elder, were the principal papers, and the editors were men respected by the community. Later, a paper called "The Broad Axe of Freedom and the Grubbing Hoe of Truth" had a short and fitful existence, and not a very high standing.

THE LEADING MEMBERS OF THE MEETING

Naomi Coffin, Ann Townsend Kenworthy and Susan Pedrick were the ministers who sat at the head of the Meeting, on the women's side of the Meeting. Along with them, in the gallery seats, were Mary Roberts, Rebecca Clawson, Mary Jessup, Elizabeth Johnson, Esther Dickinson, Mary Charles, Sarah Cadwallader, Elizabeth Ham, Mary Hill and others.

John Pool was at the head of the Meeting, on the men's side; and Benjamin Fulgham, Elijah Coffin, Levi Jessup, Richard Pedrick, Nathan Charles, Owen Edgerton, Seth Smith, Lewis A. Estes, Wm. Clawson, Wm. Kenworthy, Harmon Hill, Matthew Barker, John Suffrens, Joseph Dickinson and others occupied the chief seats.

CHILDHOOD'S MEMORIES

To the memory of some will come a vision of the old brick barn-like structure, belonging to the Yearly Meeting; and of the west half of that building, in which White Water Meeting was held on First Days; of the youth's gallery, which occupied the front of the building, over the entrance

door; of the three gallery seats at the rear of the house, rising above each other, and of the "sounding board" over them; of the poplar wood, grown dark with age, which covered the ceiling, sounding board and partition. Childhood's memories bring back the peculiar lights and shadows reflected through the windows above the ministers' heads; caused by the waving and motion of the leaves on the trees near the house. If watched long enough, they were sure to cause sleep, and happy was the child whose father would let him have a nap.

What hard seats these were; with no support to the back, except a rail at the top. How one's back did ache; and his feet, being without support, would go to sleep. What an intense, pleasurable feeling there was when some dear old friend would begin to untie the heavy silk ribbons of her bonnet, then take it off, and "appear in supplication." This allowed a chance of slipping off the bench and holding on to it, until the feet waked up. In those days, during prayer the audience stood up and turned their backs to the speaker. So, as far as the child's comfort was concerned, the longer the prayer was, the better, and he climbed back to his seat greatly refreshed by the change.

If a child grew too restless to be controlled, then the father took him out; and the wails that floated through the air showed that what, in modern days, we call "massage" was being applied to quiet the nerves. After the return to meeting of the personally conducted excursion, peace generally reigned.

One wonders, now-a-days, whether there were eighteen or twenty-eight strips of boards in the sounding board, or how many there were in the partition, and absolutely cannot remember how many knots there were in the boards. What a blessing it was when there was activity among the numerous spider-webs in sight!

And the old horizontal stoves, which would accommo-

date a stick of cordwood; how the boy envied the caretaker, who tiptoed solemnly about—from time to time—to fill them up again. Those old stoves never warmed anything but people's heads. The air near the floor was certainly cold, and that stove on the women's side of the room, with its pile of bricks! Each woman who sat in the gallery, picked up a "taker" (or woolen holder) and took a brick to her seat to keep her feet warm. The return of those "takers," so that others could use them, was a cause of great interest to the children. Some were passed from hand to hand; but many attempted to throw them back to the stove. Mary Roberts was a sure shot, but far the majority of them wandered wide, landing in laps and on nice bonnets. A great deal of suppressed indignation and many red faces resulted, and the impressive way in which that "taker" (which had wandered far from the proper path) was passed on was strikingly funny.

And those good old farmer Friends, who, in the summer time, worked from four in the morning until eight at night, or in the winter came into a room which was overwhelmingly hot overhead and arctic on the feet, when they came to meeting and sat in silence for half an hour longer. They first thought over many things, and then, realizing that their thoughts had wandered from heavenly things, they closed their eyes in order to concentrate their thinking. After a time their thinking grew so profound that they breathed out loud, and then some neighbor would nudge them; and they returned to worldly things, with a snort, and an irreverent "snicker" would be heard.

> "In other men we faults can spy,
> And blame the mote that dims their eye;
> Each little speck and blemish find,
> To our own stronger errors blind."

Now, these people should not be judged by present day criterions, or weighed in the scale of today. There was no

wealth among them, as we judge wealth. They lived within their means—in which they differed from many of the present day. They had but little education, and lived a hard, working life. They had built a wall about themselves and walked about within it for so long a time that their vision had become amazingly narrow, but they were earnest Christians, in their way, and clean-thinking, high-minded people.

"Bread depends a good deal on the quality of its flour, and churches on the quality of their members."

The apparent undercurrent, at this time, was a steadily growing feeling of dissatisfaction among the younger people, who felt that they should be recognized by appointment on Committees. But, besides this, there was a rapidly increasing number among them, who, when away from home, had visited or been brought into contact with the work of other denominations, or such work as the famous "Bethel Mission Sunday School" at Cincinnati. This contact had aroused in them a desire to escape from the constant repression which existed in the Society under its older members.

VI

It cannot be doubted that one of the earliest and strongest religious influences was exerted on the boy by another Englishman, visiting in his father's home when Charles was twelve years old. This was Joseph John Gurney, brother of Elizabeth Fry; he had visited America before and had deeply influenced the Quakerism of the time. The occasion of this visit was Indiana Yearly Meeting of 1837.

Charles F. Coffin said of him later:

"I have the most profound love and affection for him. He was one of the best specimens of manhood I have ever seen; six feet high, well proportioned, impressive manners. He was a great orator, a strong writer and sound in evangelical faith. He was a man that was raised amid wealth and refinement, but he devoted himself not to the making of money but to work for the good of his fellow men.

"I recollect some of his 'opportunities' in my father's house and especially of his speaking to me. Some of his remarks made an impression upon my mind that has never been erased.

"Joseph John Gurney accommodated himself to the roughness of western Friends. I use that word with caution because I was one of the rough ones that lived at that date, but we had very little opportunity for culture and he stimulated our desire for the beautiful and good."

The influence of this charming, patrician Friend seems clearly indicated by the account following, which begins with the year of his visit.

"In the year 1837, in a house occupied by our family on Front Street, Richmond, I was left at home one First Day morning with the care of the younger children during the absence of my parents at Meeting. There came over me a strong sense of my natural sinful condition and of the necessity for a change of heart and life. I kneeled upon the floor and gave my heart to God and arose with a clear sense of great peace and comfort filling my soul."

This experience seems the natural result of the evangelical teachings of Joseph John Gurney upon a boy whose "mind was early impressed with religious truth" and who had grown to the age of twelve years "with the reputation of being a good boy," a reputation fully attested to by his brothers and sisters. One must repeat again with him that he was "blessed with godly parents."

Of his father he says, "He was an earnest Christian man and from earliest life taught his children in the Holy Scriptures and instructed them in their religious duties," to which he added the Forcible example of active and distinguished office in the Society.

And of his mother he recalls, "She was a deeply religious woman converted in early womanhood. She devoted her life to the service of God. She was a great admirer of the writings of Fenelon, Madam Guyon and other writers of that type, and partook considerably of their devotional caste of religion. She was deeply affectionate towards me and as long as she lived, watched over me with the greatest interest, even after I attained to manhood."

The record of the following years is one of rapid development and usefulness.

"I was taken into business when twelve years of age, and was always conscientious in the discharge of my duties. For many years after I attended strictly to my religious as well as other duties, attended the Meeting on First Day and in the middle of the week, studied the Bible and did all that I knew how to do to maintain a religious life. I was closely occupied by business for many years after this, but always kept my duty to God in the front.

"I was rigid in the observance of all the usages of our Society, dressed (after I grew to manhood) in the garb peculiar to Friends, used the plain language and in early life was put into use in the church.

"My first clerkship was serving a Bible Society of which my father had been clerk for many years. He was unable to attend a Meeting held at West Grove, eight miles west of Richmond, and I went in his place, though then only about seventeen years of age. Friends rather admired my coming and appointed me clerk, a place which I filled for many years."

It will be remembered that the next year, when he was eighteen, he was appointed clerk of the "Young Friends Boarding School Association," and it is obvious that he had made an excellent impression as a presiding officer, for he was made, successively, clerk of the Preparative Meeting, assistant clerk of the Monthly Meeting, clerk of the Monthly Meeting, and at the age of thirty-four, clerk of the Meeting for Sufferings, which was at that time an important body of the Yearly Meeting. These positions led naturally to his appoint-

ment in 1858 as clerk of Indiana Yearly Meeting.

Two circumstances were instrumental in his succession at the age of thirty-five to a position usually reserved for much older men. One was the resignation from that office of his father, who had occupied the chair for thirty years. Another was the peculiarly effective service Charles F. Coffin had just been able to do the Society, in bringing back to Indiana Yearly Meeting the seceding branch of Anti-slavery Friends.

The story of the division and its healing may well begin with the visit of Henry Clay to Indiana at a time when sentiment was high and ready to crystallize.

In 1842 Henry Clay, then a candidate for President, made "a swing around the circle." He reached Richmond, Indiana, at the time that Indiana Yearly Meeting was in session and he delivered there a political address.

A number of Friends living in and about Newport, Indiana, where the headquarters of the Anti-Slavery Friends was located, presented him a petition asking him to free his slaves. Henry Clay replied to this petition in eloquent, but biting refusal.

The Anti-Slavery Friends then started work to prevent his election and when the election was held Indiana, through their efforts, cast its vote against Henry Clay and "as goes Indiana, so goes the Union."

Henry Clay visited Indiana Yearly Meeting on First Day and was conducted to a seat facing the Meeting. He was the first layman, not a Friend, who was thus honored.

He was conducted from the hotel to the meeting-house by Elijah Coffin; Charles F. Coffin drove the carriage.

In 1912 Charles F. Coffin dictated his recollections of this visit and about the same time, without his knowledge, William H. Coffin, his brother, dictated his recollections. At this time these two men were the only living men capable of describing this incident. These two documents are in possession of Earlham College Library.

Prof. Harlow Lindley has made a study of this period and has collected much data conecrning Henry Clay and his visit to Indiana, but these two documents are the only accounts he has obtained from eye witnesses of the events of that week.

Levi Coffin, a cousin of Charles F. Coffin, was one of the leading men in the organization of Indiana Yearly Meeting of Anti-Slavery Friends, which began its sessions in Newport in the year 1842, and which continued as a separate body until the late 50's.

During this period of time Elijah Coffin was Clerk to Indiana Yearly Meeting and one of the leaders therein, but personal friendship was maintained between the two men, and each visited frequently the home of the other. Charles F. Coffin told me he was present and heard many discussions between his father and his cousin concerning slavery and the attitude of Friends thereto, and that in the early 50's he (C. F. C.) felt called upon to attempt to bring the Separatists into accord with the Meeting.

I am unable to find in his papers any record of his activities in this work. I am confident that he did not attempt this labor alone, but obtained the advice and assistance of other Friends therein. Public opinion in Indiana Yearly Meeting was rapidly tending toward an advocacy of the immediate abolition of slavery and this made the task of reconciliation easier.

As a lad I remember the visits of Levi Coffin to our house and Levi Coffin told me that my father, Charles F. Coffin, was largely responsible for the reconciliation that

took place between the two branches and their reunion without prejudice to either party.

This particular phase of the history of the Society is well worth an intensive study.

Levi Coffin has published a book of "Reminiscences" which gives some idea of existing conditions.

On the 18th of the Fifth Month, 1858, Chas. F. Coffin wrote a letter, quoted below, to a friend in Philadelphia:

"It is always gratifying to the true friends of our Religious Society to hear of the healing of breaches amongst us, it will therefore be pleasant to know that the Friends who left Indiana Yearly Meeting on account of the difficulty on the Anti-Slavery question, are nearly all restored to the body of Friends. As thou art aware, they discontinued their separate meetings last autumn, since which time many of them in different localities have been received again into membership. At a recent Monthly Meeting fourteen were received, and the consent of the Meeting was given to the reception of some others who had been disowned at that meeting, but had since removed to other meetings. There are very few in any place who have not returned, and I think a short time will restore the last one of them, except a few who have abandoned the principles of Friends.

"Thus this sore difficulty, which has cost some of us many a bitter cup, appears happily closed, and I trust it will be a warning to Friends on all hands to exercise more forbearance towards each other on all matters of minor consideration and if possible, avoid contentions. We have sorrowfully realized the truth of the text: 'Where envying and strife is, there is confusion and every evil work.' I think we shall more than ever realize how good it is for brethren to dwell together in unity; for as none who have

not been overtaken in such differences can realize the scattering tendency of dissensions, so, on the other hand, those who are never tried in this way, can scarcely realize the consolation felt when they are brought to a satisfactory close."

Three months later he took his seat as clerk of Indiana Yearly Meeting, doubtless as an official satisfactory to both factions of the closed controversy.

His own resumé of the methods used by him in his long term of service deserve close attention, for they were employed through a period of change so great that the avoidance of extremes required the greatest sense and diplomacy.

The Clerkship of Indiana Yearly Meeting was an important position, for not only did the Clerk keep the Minutes of the Meeting, but he acted as presiding officer as well.

Since the system of managing such Meetings is gradually changing, I think it well to record the methods I adopted and used during the twenty-seven years I was its Clerk—1858 to 1884.

After serving for several years as Assistant Clerk—six years—I was appointed Clerk in the year 1858.

When I became Clerk, it was my studied effort to fulfill the duties devolving upon me, to the glory of God and to the satisfaction of Friends. I was deeply impressed with the responsibilities of the station, and looked very earnestly and continuously to my Heavenly Father for the directing power of the Holy Spirit, which I believe was abundantly vouchsafed. I became versed in the practices of ancient Friends and in the queries and advices of the Society, and was never at a loss for the views and knew

the traditions of the Society on any point of doctrine or discipline. I familiarized myself with all the routine of business, and with the faces and names of all of those who usually took part in the business, and was able at all times to call the name of any one, from any part of the Yearly Meeting, who rose to speak. I always felt it to be my duty to give to every individual, however humble his position might be, the full opportunity of expressing his views, and if any one, from difference or otherwise, failed in a clear expression of them, I would repeat for them to bring the matter clearly before the Meeting. I endeavored, in the transaction of the business of the Meeting, to have no bias of my own, but simply to act as a servant whether the proceedings accorded with my own personal desires or not. During my Clerkship, I passed through times of great excitement; when questions of large interest were pending and when the feelings of members on either side were deeply stirred. But my efforts to do justice to all parties and to treat all exactly alike won for me the confidence of the Meeting. The delicate question as to when to stop a discussion and to decide as to what *was* the "weight of the Meeting" was always one which caused me to feel greatly the responsibility of my position. This term "weight of the Meeting" in Quaker phraseology has reference to the distinction in the membership, as to their spiritual life and power, and as to the position they filled in the Society; so that the decisions were not always the result of majorities, but were made by a delicate sensing—by the clerk, as to the weight of responsibility. It was not often, however, that majorities were overruled; indeed, I never remember such an occasion: because if there was strong opposition to a measure, the clerk ruled that there was not sufficient harmony in the Meeting and the proposition was laid over for further consideration as way opened.

I am the more explicit in the description of this type of

clerkship inasmuch as the habit now is common where there is much difference of opinion, of being governed by "viva voce" vote or show of hands, as is common practice with other assemblies. My own attachment for the ancient order of things is such that I still think it best, but must confess at the same time, that it might be subjected to improper use in the hands of an injudicious or partisan clerk.

During my clerkship, I rarely expressed my opinion upon any question before the Meeting, fearing that it might influence my judgment in the decision of the case.

When I surrendered the clerkship in 1884, the Yearly Meeting that year being the last one in which I served, I felt as if I had given up a position which was exceedingly dear to me, and yet I would not advocate this long continuance of clerks or presiding officers. I now think it would be better for changes to be made, occasionally at least.

During the latter years of my service as Clerk in Indiana Yearly Meeting, there had grown up a group of substantial, able, solid Friends, who maintained a controlling power in the business meeting of the Society. Indeed, it might be said that 20 or 30 individuals practically dominated that body, for they did most of the speaking, were appointed on Committees, and did most of the work, although of course, many others participated to a greater or less extent. This concentration of power and influence in a few individuals has occurred in all the Yearly Meetings within my knowledge, and, I presume, occurs within the religious assemblies in all other denominations. But it has its disadvantages and during the latter part of my Clerkship, I made effort to call out expressions from the younger Friends, and from persons who had not heretofore stood prominent so that they might be brought into a field of usefulness, and the business meetings made more truly democratic.

Again the Yearly Meeting was scattered over a large

extent of country, including all eastern Indiana and western Ohio, with some Meetings in Michigan. Very many of its members, who resided at a long distance from the place of Meeting, rarely attended.

While every effort was made to keep the home folk advised of the proceedings of the Yearly Meeting, and they were furnished with its printed minutes, they never laid hold of its decisions with the realizing sense that did those who attended and took active part therein. Hence the local Meetings in the immediate vicinity of the Yearly Meeting had a great advantage as most of their members attended, and thus they tended to dominate its decisions. An increasing feeling grew up in the distance Meetings that the Yearly Meeting was one with which they had little to do. This feeling was not seriously destructive, but it certainly made the distant Meetings less careful to carry out the requisitions of the Yearly Meeting, and to pay what was necessary for maintaining the work of the Central Body. This difficulty is one which I have never known how we could correct.

No divisions or separations took place during the period of my Clerkship. C. F. C.

One eloquent example of the effectiveness of these principles is related of the Yearly Meeting of 1869, by Timothy Nicholson.

The radicals, advocating advanced holiness doctrines, were most aggressive and a heated discussion arose during the day devoted to the consideration of the state of the Society. For a time it seemed as if the radicals were going to carry everything before them, much to the distress of the older and more conservative Friends.

The hub-bub of talk continued for nearly an hour. Charles F. Coffin as clerk had power to call

the Meeting to order. Instead of doing so, he turned to an old Friend, Joseph Cox, who sat beside him, the first one on the facing bench and said, "Joseph, shall I stop them?" Joseph Cox replied, "Not yet, Charles, let them run."

The stream of talk still continued, but the radicals were doing all the talking and the conservatives did not reply. Forty minutes later Charles F. Coffin asked the same question of Joseph Cox and the old Roman replied, "Wait a while longer; this is not a north-easter." (A northeast storm usually continues several days.)

In time the rebellious ones talked themselves into silence. No answer was made to them and the Meeting under direction of the clerk quietly resumed its business. Undoubtedly this skillful handling of the situation prevented a more protracted scene of shameful confusion and it is possible that a quarrel or separation might otherwise have resulted.

HIS EVANGELICAL PERIOD

HIS EVANGELICAL PERIOD

I

Such a religious life, orderly and useful as it was, left too much natural emotion bound in rigid form. The change in the point of view of Friends beginning abruptly in 1860, has been related by Charles F. Coffin and set down by his son, Elijah Coffin. It should not be regarded as an isolated phenomenon, but as one phase of a religious sensitiveness that existed throughout the country at the beginning of the Civil War. In Cincinnati it had begun quite two years earlier, and it should be noted that Cincinnati Friends were among those who initiated the Richmond movement, which was so great a contrast to its quiet background.

It was not unusual for some of the Friends, from other yearly meetings to ask permission to hold a special meeting on some evening during Yearly Meeting, and this was generally granted without question. During the Yearly Meeting of 1860 a few Friends, amongst whom was Elijah Coffin (who had been Clerk of the Yearly Meeting from 1827 to 1858), his wife, Naomi (who was a Minister), and Murray Shipley, David Judkins and Harriet Steer (all these from Cincinnati); Charles F. Coffin (the Clerk of the Yearly Meeting), and his wife, John Henry Douglas, Benj. Johnson and others; met together, and sent a request to the Yearly Meeting for privilege to hold a meeting with and for young people on Sunday evening, Oct. 7, 1860. After some debate, this request was granted. It was understood

that recorded ministers should not participate in the Meeting. The signers of the request were in great anxiety, fearing that the movement might be an entire failure, but they hoped that at least 100 would come. It so happened that everyone's curiosity was aroused; and, when evening came, there were more than a thousand people present in the house. When the meeting began the announcement was made that the meeting was for young people and was in their hands. Several of the signers of the request made short addresses. But then came an absolutely unlooked-for and marvelous outpouring. There had been absolutely no urging to speak, no calls for converts to rise. Everything was orderly. But more than 150 people either prayed, or rose to tell of their intention to serve their Master, and their desire to become Christ's children. The meeting lasted from seven o'clock until midnight and was difficult to close even then.

The old Meeting House, crowded with people, and dim with lighted lamps, was a weird, strange sight. Never before was such a sight seen in a Friends' Meeting House. There was even a pathetic attempt to sing a hymn; but even this unheard of procedure failed to check the meeting. The conservative element was horrified, but the matter was in greater hands than theirs and though they were outraged they were helpless.

As a result of a call issued during the following week the house of Charles F. Coffin[1] was opened and the first

[1]Note—Benjamin Johnson submits the following list of names of those who were present at the prayer meeting held at Charles F. Coffin's home in 1860, at which Sibyl Jones, minister from New England, was present: Joseph and Esther Dickinson, Samuel and Hannah Dickinson, Benjamin and Elizabeth B. Johnson, Francis and Elizabeth Fletcher, Dr. William and Semira Waring, Isaac and Mary Ann Evans, Jesse Kenworthy and wife, Anna Starr, Stephen and Rachel Mendenhall, Clayton Hunt and wife, Elwood Hadley and wife, Dr. Dougan Clark, Dr. W. W. Haughton, John Nichol-

regularly organized prayer meeting ever held among Indiana Friends took place on the next Sunday evening, October 14, 1860. The house was full. The meetings continued every Sunday night in this house for nearly seven years and were always largely attended.

The Richmond Friends who began that prayer meeting, which has been the most wonderful power for good in the life of the Society in America, labored to under-drain thoroughly that portion of God's garden which lay around them, and thus the rains of God were able to wash out the bitterness and sourness of the soil and cleanse it from impurities. They ploughed the land deeply with prayer, and then planted it with love, both of God, and their fellowmen, watered it with tears, and tilled it with hope. The resulting crop of good, and of benefit to themselves and their successors is still spoken of all over this land.

The prayer meeting, held in a private house because they could not obtain permission to hold it in the only meeting house in Richmond belonging to the Society, was attended by from 30 to 50 people each Sabbath evening. Being held in a private house it was entirely beyond the control of the Meeting. They met with tremendous opposition from the conservative element of their own meeting. Whenever they could prevail upon one of their opponents to visit the meeting, it frequently happened that those who came to scoff at and criticise, returned to pray.

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son, Roland T. Reed and wife, Albert and William Reed, Jeremiah and John Hadley, Howard Cadwallader an wife, Mary and Letitia Smith, Jason and Elizabeth Ham, Timothy and Naomi Harrison.

I have no one to consult with in reference to this except William J. Hiatt. He was not living here at that time but there was quite an interest created among the Friends west of here, where he lived, and a number of them attended the meeting at different times and he remembers the report they would give on returning home. B. J.

February 7th, 1923.

"But noble souls, through dust and heat,
Rise from disaster and defeat
The stronger."

These Richmond Friends had everything to learn in the matter of Christian work. They had never been brought into class contact with other Christians. They had, at the beginning of this prayer meeting, no ministers. Their religious phraseology was like Greek to any outsider. They had never learned how to do any of the religious work which is common now. They had no system of Bible Lessons or Sunday School paper; nor did they approve of either singing or music. The obstacles they overcame were tremendous, and sometimes almost heart-breaking. Their prayer meeting fused them together and gave them greater and broader charity, and the holy fire grew in its brilliancy, and remains until this day.

"These are they who have contended
For their Saviour's honor long,
Wrestling on till life was ended,
Following not the sinful throng;
These, who well the fight sustained,
Triumph by the Lamb have gained.

"These are they whose hearts were riven,
Sore with woe and anguish tried,
Who in prayer full oft have striven
With the God they glorified;
Now, their painful conflict o'er,
God has bid them weep no more."

II

THE religious fervor developed in these meetings came at a time when there were many directions in which it could be practically expended. Friends did not believe in war, however strongly they felt that slavery should be abolished, and Charles F. Coffin held to peace principles. He was one of a committee of Friends sent to Washington to intercede with the government for conscientious objectors and the trip and its results were described by him in 1911.

In the Bulletin of Friends' Historical Society of Philadelphia, Third Month, 1911—Volume 4—No. 1—is an interesting account of "A conference of Friends held in Baltimore beginning Eleventh Month 21, 1863."

This conference was called by Baltimore Yearly Meeting for Sufferings, and was attended by delegates from the Meetings for Sufferings of New England, New York, Baltimore, Ohio, Indiana and Western. The delegation from Indiana consisted of Charles F. Coffin, Francis W. Thomas, Daniel Hill and Levi Jessup.

The reading of this article recalled forcibly to my mind the events of that interesting period and brought solemn feelings to me, to find that I am the only living Member of the committees of the different Meetings for Sufferings who attended that Conference.

I have a vivid recollection of our work. It was a serious time and one that tried men's souls. When we met together it was under feelings of great solemnity, and earnest desire for the leading of the Holy Spirit in all that we did.

It was one of the first opportunities that Friends had in this country to test their testimony against War. Our sympathies were all strongly with the Government and opposed to the continuance of slavery, but we felt we must maintain our testimony against all War.

"It was the judgment of the Conference that a small committee should be appointed to proceed to Washington, without delay, to have an interview with the Secretary of War. Francis T. King, Charles F. Coffin, Samuel Boyd Tobey, were appointed that committee."

When the appointed committee from the various Meetings for Sufferings visited Washington City and had an interview with President Lincoln, he received us with great courtesy and kindness and showed deep feeling at the statements which we presented to him. After hearing our statements he assured us that no person who was *really conscientious* should be permitted to suffer if the case was made known unto him, a promise which he faithfully carried out.

Our next visit was to Secretary of War—Edward M. Stanton—who was as is generally known a man of great force of character, rough and hasty in his remarks, but evidently a man of deep feeling and tender sympathy. When we presented the subject to him, he listened (as is said in the report to the Baltimore Meeting for Sufferings) with earnest attention to the remarks and at the close inquired whether we had any proposition to make. He stated that his Mother was a Friend and that he had a warm affection for the Society and would be glad to relieve them from any suffering, but that he must comply with the law of the land. He also stated that he knew that many of the young men of our Society had no conscientious scruples and such would be expected to take their places if drafted. He was exceedingly kind and courteous, however, and we left him with a high regard for his ability and force of character, as well as kindly sympathy.

We then visited each one of the secretaries, commencing with the Secretary of State, W. H. Seward, who was curt and unkind, and treated us quite uncivilly. We accepted his remarks patiently, and withdrew.

I remarked to one of the leading members of the deputation, that I thought that we had as well not go further, he replied at once: "We will go forward for we want to find out whether there are any of the other secretaries who entertain an opinion similar to that of Secretary Seward."

We were received by all of the others with the greatest kindness and they listened to our statements with close attention.

After completing their work the Committee returned to Baltimore and tendered its report which is published in the Bulletin.

"When the Conference adjourned, the following permanent Committee was appointed."

Believing that the interests of our Society would be served by the appointment of a committee to watch over the Legislation of Congress, and the operations of the Draft, and to act in such a way for the relief of Friends as Truth may direct, with full power if they deem it advisable to call together again this Conference we appoint to that Service—Francis T. King, James C. Thomas, James Carey, and Richard M. Janney; Post Offices, Baltimore; Benjamin Tatham, New York; Samuel Boyce, Lynn, Massachusetts; John Butler, Salem, Ohio; Charles F. Coffin, Richmond, Indiana; and Robert W. Hodgson, Plainfield, Indiana. Our clerk is directed to furnish each Meeting for Sufferings with a copy of its minutes, and one to Iowa; he is also directed to invite that Meeting to any future Meeting of this body should one be called by the Special Committee.

This committee as a whole had no occasion to meet together afterwards and much of the work connected with it fell upon our Friends in Baltimore who were quite equal to it. Our Clerk Francis T. King by his position as an influential man in that city was especially useful in dealing with the Government.

On the return of our delegation from the Conference we came on the Baltimore and Ohio Railroad, through the edge of a hostile country, although we were warned that it was dangerous for us to travel over that Railroad. It was a serious day's travel, but we came safely through. In the sleeping car in which we traveled there were but few passengers except ourselves and we united in a season of prayer at the close of the day.

I went to Washington City several times afterwards on matters connected with the War Draft, and often went to Indianapolis, the State Capitol. Governor Oliver P. Morton and myself were about one age, and had grown up near to each other in Wayne County, Indiana. I also received from him the utmost kindness, and it was necessary to visit the Governor frequently.

The Government had elaborated a plan by which upon payment of $300 an amount sufficient to employ a substitute, Friends could be relieved from military service, but we did not feel at liberty to accept a release by a money payment from our Testimony against War. The authorities at Washington and at Indianapolis acted however with great kindness in releasing any scrupulous persons who had been drafted into the Service.

Secretary Stanton's remarks in reference to our young men were strictly true, as was shown afterwards when many of them without waiting for the draft volunteered in the Service. They weighed the question of loyalty to the Government and opposition to slavery against their inherited ideals of opposition to all War, and as many of them had never formed a very definite conclusion of their own on this subject, they readily joined the military forces.

I call to mind especially, one of that class, Captain Wm. Wiles of Indianapolis, with whom I had a long conversation when his company was brought to Richmond to prepare for War. I did not feel it my place to persuade any

one to desist from doing what their conscience told them was right in the premises, and I listened to his arguments in favor of his course with interest and respect.

I look back now through the long years that have passed since these events, which have now become historic, with great interest and with the feeling that we were lead through our difficulties by the "Holy Spirit" and I believe accomplished much for the relief of Friends and the maintenance in its purity, of our Testimony.

(Signed) Charles F. Coffin.

Editor's Note—The proposition made to the Society of Friends, by Secretary of War Stanton, as set forth in the Minutes of the Baltimore Conference, was in brief, as follows:

"That every Friend should when drafted appear before the Provost Marshal and state that he is a member of the Society of Friends, and his conscientious objection to perform Military service. He would instruct the Provost Marshals not to proceed against such until after they had notified him. That such Friends should immediately inform Secretary Stanton by letter marked 'on business connected with the Draft' and that upon payment of $300 each to the Provost Marshal General at Washington they shall be released. The money should not go into the general fund, but, he would pledge himself, should be used to aid the destitute and suffering contrabands."—"That in this War there were two duties to perform by the Government one to destroy the Rebellion, and the other to feed the hungry, and clothe the naked Freedmen. That last being a work of mercy, and not of destruction might be done by Friends."

The Charles F. and Rhoda M. Coffin Memorial Library at Earlham College contains original documents giving the names of Friends in Wayne County, Indiana, drafted for Military Service during the year 1862.

His testimony against war did not, however, bar him from the affectionate good will and friendly confidence of a large number of officers and soldiers who served with the Union Army during the Civil War. These men were staunch friends of his and

remained such, through all the vicissitudes of his life. Few of them were religious men, most of them had no sympathy with Friendly ideals, and apparently there was no bond of sympathy to hold them in the close friendship they manifested for him.

He was the confidential adviser of General Solomon P. Meredith of Cambridge City, Indiana, and preached his funeral sermon and helped to settle his estate. He maintained the hearty loyalty and good will of General Thomas W. Bennett, for many years mayor of Richmond. He was intimate with Colonel Henry C. Elliott, and Colonel Oran Perry, found this friendship served him well at the beginning of the war. His story, published in 1890 in the *Indianapolis News,* speaks for that.

"Gov. Morton issued his first call for troops on the 16th day of April, 1861, and as it was impossible to purchase a sufficient quantity of blankets to supply the large numbers of volunteers, who were running over each other to get in the army, the Governor appealed to the loyal people of the State to furnish the volunteers with blankets. I was one of the committee appointed to solicit such articles for those who had volunteered with me, and naturally visited the houses of those who could best afford to donate them. One of the first residences I stopped at with my little wagon was that of Charles F. Coffin, one of the most prominent members of the Society of Friends, as well as one of the most distinguished philanthropists in the U. S. I found his wife, Mrs. Rhoda Coffin, who is equally well known in religion and philanthropic circles at home, and explained my mission. She replied, "Well, Oran, thee knows that we are opposed to war, but we keep our blankets in that cupboard

at the head of the stairs, and if thee should help thyself thee knows I would not feel it my duty to resist thy action" then she turned her back. Of course I took the hint and went upstairs to the cupboard and found it full of blankets. I was selecting out those that were the most worn, when I was surprised to hear Mrs. Coffin standing on the landing a few feet distant, saying, "When I go to select blankets I always take the best." I took the second hint and left the house loaded down with some of the best blankets I ever saw."

Oliver P. Morton was his intimate personal friend. Of this man, War Governor of Indiana, he says, "He was a most vigorous and able man. He was about my age and we grew up within a few miles of each other; I knew him from very early life. He was first a hatter and afterwards studied law, and only gradually developed the great force and power of which he afterwards proved to be possessed. The circumstances which surrounded him were of the most remarkable character, and the usually quiet and easy office of governor of Indiana became all at once one of immense importance. He rose equal to the situation and conducted the business of his office with consumate skill and power."

During the Civil War social science was not developed to the point which we have now reached. Organized charity and relief, if organized at all, were crudely inefficient. The people at home realized the hardships of the soldiers, and the destruction wrought by the armies but they did not realize

the evils that were brought by war into the lives of those left behind.

Home life was broken up; the wives of soldiers were left without means of support; the children of soldiers' widows grew up without education or restraint; juvenile crime increased; efficient administration of the law was weakened, the penal institutions became hot-beds for spoils.

The young Friends' group of 1860, headed by Charles F. Coffin, had some realization of these conditions and set themselves to prayerful work to remedy them.

Rhoda M. Coffin found forty families living within two squares of her own house in misery and disorder, and personally contributed to the support of such families for over one year's time. Congested vice districts of this character were new to the small Indiana town during this period and such conditions appealed strongly to the philanthropic instincts which this group of Friends developed.

The group visited homes, encouraged mothers to keep their children together, established sewing schools and Mission Schools, and contributed to the support of these dependent sufferers; cared in modest way for wounded and disabled soldiers who had returned from the War, and where possible, placed them on farms or obtained other employment for them.

The work continued after the War, when Charles F. Coffin and his wife first proposed the establishment of the Reform School for boys at Plainfield, Indiana; the reorganization of the prison at Jeffersonville, Indiana, the establishment of a Woman's Prison at Indianapolis, Indiana, and the establishment and maintenance of a home for the friendless at Richmond, Indiana.

One can now see why Charles F. Coffin and his wife obtained and held the good will of men who differed from them in almost every fundamental idea.

We may say that Social Service work in Indiana was first developed by this little group of Richmond Friends, who in 1864 organized Richmond Preparative Meeting of Friends.

An account of many of these activities is contained in the life of Rhoda M. Coffin, published for private distribution and prepared by Mary Coffin Johnson.

III

"During my entire life," he says, "I have been interested in Sabbath School work and in the study of the Bible. My father, Elijah Coffin, began a "First Day School for Biblical Instruction" at Richmond, Indiana, within the limits of Whitewater Monthly Meeting in the year 1835 and this school has continued to the present day. I was an attender of this school from its beginning until the year 1864, when the Bible School of Richmond Preparative Meeting was organized. In 1840 I was made an assistant teacher to Levi Jessup and continued to teach in the school until 1862 when I was made superintendent. My classes were always a matter of deep interest to me and I worked hard to qualify myself thoroughly before undertaking to teach them. This gave me a thorough knowledge of the Holy Scriptures and accustomed me to the exposition of Scriptural truths. My dear wife and myself were joint superintendents of a mission school established at Richmond on April 21, 1864, and served as such until 1871."

This mission Bible School was one of the outgrowths of Friendly interest in waifs of the Civil War. Friends had clothed and fed these neglected children; it was but natural that they should feel responsible also for their spiritual welfare.

MISSION SCHOOL

So a Mission School was begun on April 21, 1864, in the Sunday School Room at the rear of the little German Church at the corner of 6th and South B Streets. The Germans objected to the damage of their room and furniture by rough children, and in a short time the School was removed to what was then the Public School House. This building was located in the North Side of the Public Square. This Square was on the south side of what is now "South B" Street, between Fourth and Fifth Streets. The ground is now occupied by one of the City Public Schools. This school began with an attendance of thirty. It was soon found necessary to introduce singing, not only on account of its value as an educational factor, but because the children would not otherwise come at all. And, besides, it was impossible to maintain order without it. Christopher Jackson, a devout Episcopalian, volunteered to lead the singing. So another prejudice went whistling away, and another loud moan arose from the conservative element.

The School increased in numbers so rapidly that the managers leased the entire German Church Building and in the Church the first Anniversary Services of the School were held May 11, 1865. One of the weekly papers, "The Palladium" of May 11, 1865, in its editorial column gives the following account of this Anniversary.

MARION STREET SABBATH SCHOOL

"It was our good fortune to be present at the Anniversary exercises of this School, on last Sabbath, and never have we spent an hour so pleasantly and profitably. This Sabbath School is superintended by Charles Coffin, who is peculiarly fitted for the arduous and patience-trying labors of keeping in order a mass of juveniles, the most of whom were under twelve years of age, and checking their restlessness by riveting their attention to that which was being said

and taught them. Without intending praise beyond what is due, we must be permitted to give our testimony, in favor of the most excellent order maintained from the commencement to the close of the School, by all present.

"The exercises consisted of recitations by classes, of Psalms, Texts of Scriptures, and answers by the whole school of Scriptural questions. Short and appropriate addresses were made to the scholars by Rev. A. Akin, R. T. Reed, Rev. Mr. Chapman, and Sarah Smith; all of which were interspersed with most delightful singing by the scholars, of short hymns, in which the little folks joined with a will, and with all the power their little lungs gave them, fairly revelling in the melodious exercise. The singing was led by our friend C. Jackson, who is a most excellent leader, and faithful laborer in this Christian work of true benevolence. At the closing of the exercises Charles Coffin delivered a most interesting address and report, detailing the progress of the School and its growth from its commencement until the present time, from which we gather the following facts:

"The establishment of the 'Marion Street Sabbath School' is intended to aid in supplying the lack of Sabbath School and religious instruction, which exists in our city. It was not designed to act as a competitor to other Sabbath Schools; but to reach that class of children who do not attend such schools; but all are made welcome.

"It was opened on the 24th of April, 1864, in the school building adjoining the German M. E. Church, now occupied by Friends as a Meeting House, on the S. W. Corner of Marion and Market Sts. After a few meetings it was removed to the old school house on the Public Square; but the room not being sufficient there, it was again removed to its former location—the use of the Meeting House itself, for the purpose, having been obtained.

"It opened with forty-one scholars and teachers, and

has gradually increased, until the attendance reached, during the winter, near three hundred. This number has been somewhat reduced since by the opening of the Franklin Street German Sabbath School, which took off near one hundred of the children. The attendance is now from two hundred to two hundred and fifty.

"The whole number of children who have attended the school, more or less, during the year, is about six hundred —many of these however have been very transient. The number at present on the list is about four hundred. There is a Superintendent and assistant; two Librarians; one Secretary, a Leader of the singing and about twenty Teachers of both sexes engaged in the work, besides several assistants in various departments. All engaged, serve patiently and faithfully from their love of the good cause and work. The effort of the Teachers is to inculcate as much scriptural knowledge as possible—the impression being that if a scholar only attends once and learns a single passage of Scripture it may be useful to him or her.

"There is a Library belonging to the School of about five hundred volumes. Four hundred Child's papers are distributed amongst the children monthly, and, on nearly every Sabbath each scholar in attendance is furnished with a tract and a leaflet. In this way many thousand pages of religious reading have gone into families from whence the children came. Nearly all those who can read, and do not own a copy of the Bible, have been supplied.

"The above is a brief outline of the work performed by this Sabbath School organization, and who shall say that those who are thus laboring in this field of Christian duty and love are not laying up their treasures where neither moth nor rust shall corrupt, and that many shall call them blessed? May Heaven speed them in their holy work."

This work was a great education to those who were in the management of the School. As they learned, by practical

experience, how to rid themselves of insularity, and to adapt themselves to the thinking of the scholars, their success increased and the School grew until the building was totally inadequate for the purpose. It eventually grew till the average attendance was more than 350 children.

THE MEETING

As time passed, the great advantages of a Meeting of their own became apparent. And after much consultation and prayerful thought some of the men joined together and rented a church which belonged to one of the smaller German denominations. This church was located at the corner of South B and Sixth Streets. This Meeting began in 1864, and was attended by those Friends from all over the town who were in sympathy with the new thought.

It may be said here, in explanation: that any number of Friends, at that time, could meet together regularly at any time and place they desired; and hold meetings. But such a meeting was not officially recognized, nor had it any power of legislation. In order to become officially recognized it was necessary to make a request to the Monthly Meeting and through it to the Quarterly Meeting.

One of the weekly newspapers, "The True Republican," edited by Isaac H. Julian, in its editorial columns gives, under date of January 19, 1865, the following account of the last meeting held at Old Whitewater before Richmond Meeting began its meetings.

"We attended on last Sabbath the last joint session of divine service which will be held by the old Orthodox Friends at the Old Brick Meeting House north of Richmond. The final separation into two congregations, one of which is to meet hereafter temporarily in the German Methodist Church, south of Main Street, Richmond, was attended with much good feeling, and several impressive exhortations were made by leading members tending to

show the existence of a good feeling and Christian sympathy between the members of the old and new congregations. Very impressive and appropriate remarks were made by Susan Pedrick, Benjamin Fulghum, Levi Jessup, Louis Street, Dr. R. E. Haughton and Chas. F. Coffin, all counselling harmony and Christian co-operation. The division we understand is made in order to accommodate the numerous members now residing in the city.

"The 'Friends Meeting' which has been so long held in the old Brick Meeting House in the north part of the city having become very large, has by the regular order of the Church been divided, and a new meeting composed in great measure of the members residing south of Main Street and west of the city, has been established. The meetings for divine worship will be held for the next few months in the house erected for the German Methodists, on south-east corner of Main and Market Streets, on Fifth day morning at 10 o'clock, and First day at 10:30 A. M. and 7 P. M.

"The public are respectfully invited to attend."

The duly authorized and official Meetings began on January 15th, 1865, and were called "Richmond Meeting," and "Richmond Preparative Meeting," respectively.

At that time Levi Jessup had just been recorded as a Minister. In 1866 Chas. F. Coffin was also recorded a Minister, and others were added from time to time.

The meetings were held in the German Methodist Church on Sunday mornings and evenings. The Bible School met on Sunday mornings and the Mission School on Sunday afternoons, and various classes of Christian work were conducted during the week.

Finally, it became evident that they must have a still larger building, and so a few Friends formed a corporation, bought ground, and in 1867 completed the South Eighth Street Meeting House. The Prayer Meeting which began in 1860 was now transferred from a private house to the

basement of the new home. This house remained in the hands of a corporation for more than twenty years. The corporation then dissolved and the Meeting became the owner.

And so these people educated themselves in God's work and cultivated their field of labor from 1860 to 1869, and then in that Prayer Meeting the first fruits were gathered, and during 1869 and 1870 more than 375 were added to the membership of the meeting. These were substantial people who had been carefully taught in the very simplest and clearest manner possible. So they were fully prepared for a change in their lives, and thereafter they stood firm. Of course, many of the hundreds of people who have attended that Prayer Meeting in the 53 years of its life have gone to their reward. But at any time in the past whenever two of them met the prayer meeting was inquired about and its work and effect talked over with joy and praise.

"More homelike seems the vast unknown
Since they have entered there;
To follow them were not so hard,
Wherever they may fare;
They cannot be where GOD is not,
On any sea or shore."

—E. C.

IV

The first account that we have of the active interest of Charles and Rhoda M. Coffin in prison work dates back to the first of March, 1864, when they accompanied Elizabeth L. Comstock to Chicago.

The main object of the visit was to see the rebel prisoners, who were then encamped to the number of about seventeen thousand on the shore of Lake Michigan, near where the Douglas monument now stands. They were confined by a board fence, well guarded by soldiers, in small board huts through which the March winds from the lake whistled with great severity, and consequently their condition was one of no inconsiderable discomfort. They seemed exceedingly glad to see some one who felt an interest in their welfare; as were also the Union soldiers guarding the prisoners.

While they were in the city they visited also all the prisons and public institutions, and it is interesting to note that a called meeting of Friends on First Day, Third Month, Sixth, was the first of the regular meetings of Friends in the city. Friends of all branches of the torn Society met together here. Elizabeth L. Comstock later returned to Chicago and spent the greater part of a year there "in labors amongst Friends" and continuing the work

for which she was famous "in public institutions and amongst the poor and fallen."

This visit to enemy prisoners was characteristically Quakerly and is a pleasant and gracious episode to record; other prison work in which he was also deeply interested at the time was not of such an emergency nature; much the best energy of his mature years were devoted to it.

In connection with his superintendency of the mission Bible School in Richmond during the Civil War, it had become a matter of anxious and personal concern, developing into a definite conviction, that something must be done for the care and reformation of wayward and incorrigible boys whose number had increased under the unfavorable conditions of family life in war-time.

A letter to Governor Morton, dated, Richmond, Twelfth Month 11, 1866, sets forth his concern:

Gov. Morton—Respected Friend:

When I last saw thee we were speaking upon the subject of a Reform Farm or House of Refuge for Juvenile Offenders. The arguments which have always existed for such institutions, and which no doubt led to the introduction of the clause in our Constitution making it imperative upon the General Assembly to "provide houses of refuge for the conviction and reformation of Juvenile Offenders," are

1st. In every community boys will be enticed into crime, particularly those who are left without parental care.

2nd. The great object should be to reform such as are thus misled, and restore them to society as useful members, this is far more important than the mere punishment of the offender.

3rd. Under our present system in this State, boys who have been guilty of crime can only be punished by throwing them first into county jails and afterwards into the State Prisons, where they are brought into contact with old offenders, and come out degraded and demoralized, and roughly educated in the school of crime. Their future course in life is sure to be an evil one. Houses of Refuge provided in several of the States have been found an admirable substitute for Prisons for Boys. In them a system of training especially adapted to boys has been adopted. Suitable trades are learned them, attention is paid to their education, and they come out disciplined and improved in habits, with the ability to make their own living, and without that stigma and feeling of self degradation which attached to Prison life. These two objects are effected, viz:

1st: The removal from Society of Juvenile offenders who are a nuisance and a pest to it.

2nd. The return to Society, in due season, of the same boys transformed into useful citizens.

The result of years of experience have abundantly proved that such results have followed in Houses of Refuge, with a very large proportion of those who are committed to them. The system of "Reform Farms" as adopted in Ohio and Massachusetts has much to commend it. Could we not in Indiana have both systems. A house of Refuge and a Reform Farm, both of moderate dimensions, and under careful arrangement might be filled, with great profit to the community.

Now as to the especial necessity for such institutions at the present time, allow me to present the following facts which have come under my own observation. I doubt not the same state of things exists in other parts of the State.

In Richmond at the close of the war there were more than 500 children whose fathers had entered the army, many of these were very unfavorably situated, in many in-

stances the mothers were very unsuitable caretakers, many of these fathers have never returned, many of them fill a soldier's grave, their children have grown up without parental restraint, and in many cases, with no care and oversight, the result is that there is a large share of ungovernable boys in the community. They are given to falsehood, profanity, deception, and frequently petty thieving, expelled from one school after another, discarded first from society they grow up in idleness and vice. If arrested for a petty offense sympathy for their unfortunate condition and surrounding prevents committing them to prison, to be made worse, and thus they go on without restraint. It is true the number of such cases is not large, but there are a few in almost every community. An effort to collect such into Sabbath Schools and give them some religious instructions has forcibly shown that but little can be done for them until their surroundings are changed and different influences are thrown around them. There is an imperative call on the Legislative body to provide some means by which such boys may be restrained from vice and trained for usefulness. As they grow older in years they grow more bold in crime. This is shown by the fact that a large proportion of the convicts in our State Prisons are young men. Is it not better to check this in its earlier stages?

I have alluded above especially to boys, there are also in many parts of our State, particularly in our large towns and cities, incorrigible young girls, many of whom have entered upon a career of infamy and crime while very young. Some place is needed where such may be kept and protected. The number would not be as large as that of boys —a part of the House of Refuge or a "Home" on the Reform Farm might be assigned for that use.

With highest personal regard, I am thy friend,

Chas. F. Coffin.

The governor sent a special message to the legislature then sitting, advising a consideration of the matter, with the result that a board of commissioners was appointed with Charles F. Coffin its chairman; and later he was the entirely successful president of the board of control of the new juvenile reformatory.

A letter written in November, 1867, shows that he and Rhoda M. Coffin had visited the state prison at Jeffersonville. He asks the warden diplomatically but courageously to remedy certain abuses of sanitation, and punishment, to supply the manual and literary education provided for by state law, and to see that religious instruction and privileges were available.

By 1870, not only had the House of Refuge for Juvenile Offenders been established at Plainfield and a change of management made at the Jeffersonville penitentiary, but in addition a Home for Friendless Women had been organized at Richmond, with a jail attached wherein women could be incarcerated apart from men prisoners. A law had been passed in 1869, authorizing a Girls' Reformatory and Women's Prison; in 1877 the entire management was placed in the hands of women.

This work had by no means been done alone. Almost the first step taken by the Coffins had been to present the matter to the Meeting for Sufferings of Indiana Yearly Meeting, and that Meeting appointed a committee on Prison Reform, of which

committee Timothy Nicholson, now (1923) living was a charter member. The committee continued active until 1909 when it was recognized that it had been supplanted by an organization largely of its own creation, the Board of State Charities, established by the Legislature of 1888-89.

The prison work of Charles and Rhoda M. Coffin can hardly be separated from their interest in the care and treatment of the insane. This interest, developing through a long period, was accentuated by a knowledge of the crude methods employed in the treatment of a relative of Rhoda M. Coffin, lodged in the barracks-like institution, called the Central Hospital for the Insane and located at Indianapolis.

In 1880 they began working, in connection with others of the state including the Quaker committee on Prison Reform, on an investigation of the condition of the insane patients of the state, and they were able to influence radically for the better the out-dated methods of restraint, violence and isolation practiced in the state hospitals; to introduce the cottage system of caring for the insane; and later, to take the whole system out of politics.

We note in this connection the warm friendship between Rhoda M. Coffin and Dr. and Mrs. W. B. Fletcher, who were in charge of the Central Hospital for the Insane in the year 1883. Dr. Fletcher, who later became one of the noted alienists of the United States, was in sympathy with her humane

ideals. Many valued friendships can be traced to this period. They had attended the National Prison Congress at Cincinnati in 1870 as delegates; in 1871 and 1872 they had, after consultation with Governor Conrad Baker and Governor Morton, now United States Senator, made a trip through Ireland, Scotland, England, Belgium, France and Germany to inspect prisons and learn the methods of management in use in these countries. In 1882 they made another European trip in which they visited the insane hospitals of England and Scotland. In all these journeys they had made personal friendships with enlightened prison officials and become acquainted with the most approved methods of administration.

What fundamental ideas governed the Coffins in their work on prison reform? We may summarize the following from a considerable number of pamphlets published by them:

First: Capital punishment was unlawful and unwise. God gave life and God alone could take it. Such power was not delegated to the State. Also capital punishment was a mistake—not a deterrent—and demoralizing to the community.

Second: Society had no right to punish for the sake of punishment and no good could come therefrom; on the contrary, harm always followed.

Third: Society had the right to segregate and confine unruly elements, but were thereby bound to provide for the reform of the criminal character

by religious, intellectual, social and industrial training.

Fourth: Most criminals were social weaklings, but it was possible to make them useful members of society; but not by strictly punitive measures only.

Fifth: The unfortunate, children, idiots, epileptics and insane should not be herded with criminals, nor branded as law-breakers but for their own protection should be mothered by society, and an attempt made to train them into a capacity for some useful occupation, or to cure them of their disorders or to care for them as incompetents.

These ideas were in advance of the social instinct of the time in which they lived and as yet they have been only partially apprehended or accepted.

The idea of punishment for its own sake—revengeful punishment—is uppermost in the minds of men, and the care of the unfortunate is an unpleasant subject which possesses no interest to the average citizen. Society still poisons itself by its own neglect and thereby multiplies the evils which it seeks to correct through force.

Rhoda M. Coffin once said, "You cannot force goodness into a man; only the love of God can regenerate him, and only through the love shown him by his fellow men can he have knowledge of the love of God."

Executive Department.

Indianapolis Ind May 22 1883

Charles F Coffin, Esq,
Richmond, Ind,
Dear Friend

I found upon my table on my return home last week your letter of the 17th inst. A very great pressure of business has delayed a reply. I now have the pleasure of enclosing to you a general letter of introductions, and a special letter of introduction to the congress. If the letters are lacking in any point in which you would desire them to be fuller or more specific, please return them and I will amend them to meet your suggestions.

I am extremely glad that you will make, with respect to the Insanes, an examination into the respective merits of the congregate, cottage and mixed systems; and I shall be specially obliged if you will examine particularly the plans of the

Executive Department.

Indianapolis, Ind. _____ 188_

such buildings (taking sketches where printed plans cannot be obtained) in order that our commission may avail itself of the hints which they will furnish to our architect in making designs for our new hospitals. I shall also be obliged if in making your examinations you will have an eye to the practicability of combining cheapness of construction and a pleasing exterior sightliness.

I heartily wish Mrs. Coffin and yourself a delightful trip and shall expect to avail myself largely of the results of your observations while sitting as a member of the insane hospital commission and while doing what seems to be practicable, in the course of my office, to improve the condition and methods of our penal and reformatory institutions and institutions of charity.

With kindest regards to Mrs. Coffin, I remain,

Very truly Yours,

A. G. Porter

Indianapolis Indiana September 25th 1871

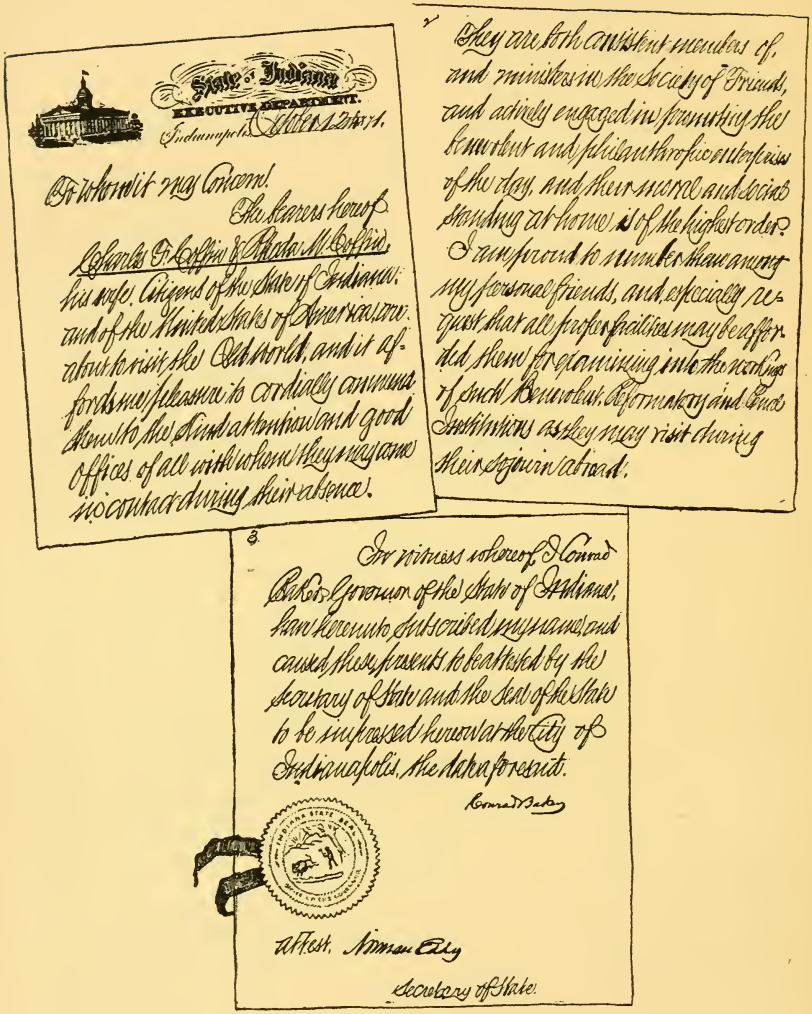
To Whom it may Concern

Charles F. Coffin the bearer of this letter a citizen of the State of Indiana, is a man of the highest character as a christian a public spirited citizen and philanthropist He has devoted much of his life and fortune to works of charity to every good reform in our Country and especially to the improvement of the character and discipline of Prisons and reformatory Institutions He is a leading member of the Society of Friends in the United States, and is about to visit Europe for travel and for especial observation in regard to Matters to which he has given so much of his time and labor.

I commend him earnestly to the attention and courtesy of all United States Ministers and Consuls and to the confidence and esteem of all whom he may meet

Respectfully,

O. P. Morton


State of Indiana
EXECUTIVE DEPARTMENT.
Indianapolis, October 22d 1874.

To whom it may Concern

The bearers hereof Charles F. Coffin & Phebe M. Coffin his wife, Citizens of the State of Indiana, and of the United States of America are about to visit the Old World, and it affords me pleasure to cordially commend them to the kind attention and good offices of all with whom they may come into contact during their absence.

They are both consistent members of, and ministers in the Society of Friends, and actively engaged in promoting their benevolent and philanthropic enterprises of the day, and their sincere and loving standing at home is of the highest order.

I am pressed to remember them among my personal friends, and especially request that all proper facilities may be afforded them for examining into the workings of such Benevolent, Reformatory and Educational Institutions as they may visit during their sojourn abroad.

In witness whereof I Conrad Baker Governor of the State of Indiana, have hereunto subscribed my name and caused these presents to be attested by the Secretary of State and the Seal of the State to be impressed hereon at the City of Indianapolis, the date aforesaid.

Conrad Baker

Attest. Norman Eddy

Secretary of State.

V.

THE close of the Civil War left Friends anxious that the country might be restored to a healthy state of peace, and they felt impelled, on the assassination of Lincoln to send to Andrew Johnson a message promising their support in healing and constructive measures.

Charles F. Coffin says, "I was chairman of the committee sent with the address from Indiana Yearly Meeting and went to Washington in company with one or two other Friends. We procured a introduction through Hugh McCulloch, who was then Secretary of the Treasury, but with whom I had served for many years, as an officer in the Richmond branch of the Bank of the State, when he was president of the Bank of the State with an office located at Indianapolis. I read the address to the President and he made a nice reply, and we felt that good would arise from showing the kind and sympathetic feeling of the Society of Friends for him under the circumstances in which he was placed. The address follows:

To Andrew Johnson, President of the United States:

Indiana Yearly Meeting of Friends, composing that part of the Society of Friends residing in the eastern part of Indiana, and western part of Ohio, by its Meeting for Sufferings (representing the Yearly Meeting in the recess) held at Richmond, Indiana, Sixth Month 1st, 1865 desires to respectfully address thee.

First. We concur fully in the expression in the Address delivered to thee on the 4th of last month, by a deputation of our religious Society on behalf of their brethren throughout the United States. We mourn the loss of our late beloved President and desire to extend to thee the same cordial support and confidence which it was our privilege to extend to him. Our prayer is that thy hands may be strengthened by the hands of the mighty God of Jacob; and that while feeling weight of the responsibility resting upon thee thou mayest call upon the Lord for help, and realize that He has heard thee.

Second. We would earnestly ask of thee the extension of mercy towards those who have transgressed the laws of our land. Our blessed Savior says "forgive and you shall be forgiven." The Lord is gracious, long suffering and plenteous in mercy. If He thus deals with us, should we not forgive our brethren their trespasses. We believe that a course of kindness and mercy would be well pleasing in the Divine sight, and that it would tend to strengthen the government, and attach the people thereto, and that blessings would rest upon thee. In all thy acts, may justice be tempered with mercy, and such course be pursued that the shedding of blood may cease in our beloved country.

Third. Whilst pleading for mercy towards the erring we would also raise our voice for the poor, the downtrodden and the afflicted, that such course may be pursued as will elevate the poorer class of whites and lead to the extension to them of all civil rights and privileges, and the diffusion of education and intelligence amongst them; and as God

has made of one blood all nations of men, and all men are created equal, toward those who have been enslaved and kept in degradation and bondage we desire to see the most liberal course pursued and that all the rights which God has given to men may be extended to them; that the fostering and protecting care of the government may be thrown around them: that all political distinctions on account of color may be removed, and that we may now, by a course of justice towards them make such amends as is in our power for the suffering and misery which have heretofore been inflicted upon them.

We know, while making these requests, that it is not in thy province to make, but to execute the laws of the land, but at the same time there may be many ways in which it will be in thy power in the execution of thy legitimate duties to carry out the suggestions we now make.

May God endue thee with that wisdom which is profitable to direct, so that thy administration may result to the good of the country and to His glory, and in the end yield thee that peace which passeth all understanding.

Signed by direction and on behalf of the Meeting.

Levy Jessup, *Clerk.*

More specific recommendations are made in his personal letter written to his friend, Governor Morton, which foreshadows also his work for the boys' reformatory.

Gov. Morton.

Respected Friend:

Advice is said to be a cheap commodity and much of it is gratuitously given. I do not wish to be understood as giving advice, but beg leave to make a few suggestions with the freedom of a personal friend.

The provisions of our State Constitution and laws (as very ably attested to in thy Richmond speech) in rela-

tion to Negroes are entirely repugnant to the enlightened spirit of the age—contrary to the precepts of the Gospel —unjust and oppressive.

Wouldst thou not feel, in thy message to the Called Session, like calling attention to and urging the repeal at once of the laws forbidding Negroes to testify in cases where Whites are parties in interest; and also the provision that prevents them from partaking of the benefits of the common schools.

I need not argue the reasons for this course, thy own common sense and judgment will I doubt not make thee entertain a correct view upon the subject.

I think too that thou might with propriety urge the taking of the necessary steps to repeal the constitutional provisions relative to Negroes and Mulattos. And this might be done without touching the question of Suffrage. It is, I confess, an open question. I like the noble and earnest views expressed in thy Richmond speech and can subscribe fully to most of them. So strong are my views on the equal rights of men that I admit now the right of Suffrage to all *without regard to color.* If I made Education and Intelligence a test (as I am inclined to think thee intended) I would apply it equally to blacks and whites.

I believe thy own views on the subjects named are sound, that a plain outspoken course in regard to them in thy message would be characteristic of thee, would tend to add to thy already well earned reputation; would be something to which in future years thou couldst look back with pleasure; and would tend to form and mould the opinion and action of the party of which thou are the leader in this State.

I am sorry I did not see thee when here—it was during our Yearly Meeting and I was over-run with duties, company, etc. I regret much to hear of thy ill health and hope ere this it may be better, and that thy life may long be

spared for usefulness to thy Country, and to the world. I look upon it as *very important* to a public man, that his positions on all the great questions which are agitating the public mind, in the eventful era in which it is our privilege to live, should be based on sound principles, which are far more enduring than any merely political grounds.

Wilst thou allow me also to call thy attention to the provisions of our Constitution relative to Homes of Refuge for Juvenile Offenders—we need something of the kind badly. One of the evil effects of the war has been a great increase in "bad boys" the reasons for which are apparent to me.

I think the Ohio Reform School at Lancaster has been a decided success (I have not had occasion to inquire into it lately) and wouldst rejoice to see such a one in our State. At any rate something of its kind. Would it not be a proper request again to call the attention of our Legislature thereto?

Friends will probably be before the Legislature with a provision relative to some of the points named in this letter but a suggestion in thy message will be worth more than *all else.*

Excuse my freedom and earnestness and believe me
Very truly thy friend,
C. F. Coffin.

Friends had maintained their testimony against war during the course of the Civil War, but they had made no sustained efforts to preach a propaganda against all wars. In 1865, Ohio Yearly Meeting presented to the other orthodox yearly Meetings a proposition to co-operate in a sustained effort to promulgate the principles of Friends on the subject, and proposed that a general conference

be held. Indiana Yearly Meeting of the same year united with this request and proposed a committee to attend such a conference, and of this committee Charles F. Coffin was a member.

The conference was held at Baltimore in Eleventh Month, 1866, and was adjourned from that place to meet in Richmond on the 13th of Third Month, 1867. At this conference the yearly meetings of New York, Baltimore, North Carolina, Ohio, Indiana and Western were represented.

Three propositions were submitted by the business committee. The first recommended that Friends memorialize Congress on the subject of settling international disputes without resort to the sword. The conference prepared such a memorial which Baltimore Friends were instructed to present to Congress.

Many of the delegates had little faith in memorials or in the issuing of public documents unless these were followed by persistent efforts along other lines, and Charles F. Coffin urged that a general educational campaign be inaugurated, to which Dougan Clark added the pertinent comment that it was useless to try to do anything with governments until the people are right; that the so-called Christian church was the bulwark of slavery for more than one hundred years and was now the bulwark of war; with it, he said was the place to work.

To this the business committee proposed that

each Yearly Meeting appoint three Friends to unite as a committee on the subject of peace, and that these meetings raise the sum total of $10,000 per annum to be expended by such committees in the promotion of the cause.

Indiana Yearly Meeting accepted the proposition, appointed its committee and directed its share of the money to be raised; the Peace Association of Friends in America was formally organized at Damascus, Ohio, Eleventh Month, 1867, and opened offices in Vienna of the same state, with Daniel Hill as its first president, John Henry Douglas, secretary, and Murray Shipley its treasurer. Difficulty arose at once over the question of inviting other denominations to co-operate; some Friends were so bitterly opposed that the matter was left in abeyance. In this Charles F. Coffin took the wider view.

Perhaps the most important work of this first meeting of the Association was the little statement made by the chairman at adjournment:

"We have a great and wide work before us; let none be discouraged. In looking back nearly two centuries to the action of North Carolina Yearly Meeting on the subject of slavery, we find encouragement. At first, only here and there, an individual rose up to testify against it; but the work grew and spread. At first it was only a little thread of a stream, but it progressed to a mighty river—going on and on, gathering strength, until the work was done. We, my Friends, have lived to see it. One of our "Testimonies" has thus triumphed—has nearly been worked out. Let us

then, looking at the faithfulness of these who labored for this, take up another "Testimony" and go on with it; it too, will ultimately work out, with our faithfulness and God's blessing; little by little our principles will prevail."

An unlooked for and ironic difficulty met the Peace Association of Friends when it began its propaganda. Every one agreed that peace must prevail; every one was sick of war and did not wish to hear about it. Slavery had been abolished and there was no cause for another Civil War. A war of aggression was contrary to our national ideals and a war undertaken in alliance with European powers beyond the bounds of possibility. We had fought our last war.

Note: There is deposited in Earlham College library a copy of "The American Friend and Freedman's Record," Vol. 1, No. 4, published at Richmond, Indiana, Fourth Month, 1867, by T. Harrison, Eli Jay and Mahala Jay, giving a report of the Peace Conference held at Richmond, beginning on the 13th of the Third Month, 1867.

VI

Other work growing naturally out of his position among Friends and his own interests was that of the guardianship of the Indians, which a perplexed government was endeavoring to place in more capable hands than its own. Charles F. Coffin's own story is here given:

The war closed in 1865; President Grant's first term commenced in 1869. Immediately after his inauguration he sent for Senator Morton, who stood politically very near to him, and was his most trusted and confidential adviser, and said to him that he was troubled about the relations of the Government with the Indians. As a military officer he had had some experience with them, and realized the fact that the constant pressure of civilization and of the settlement of the whites around them was the cause of great irritation, and that those first border settlers were generally a loose class of men, who cared little for the rights and privileges of the Indians, and had little regard for human life in their dealings with them; that the Indians being uncivilized and possessing inherited bad traits of character, were often led to reprisals, so that between the two there was constant irritation kept up, which involved frequently the use of the United States Troops and caused, in some instances, great sacrifice of human life and property.

Governor Morton had grown up amongst Friends in Indiana and was thoroughly acquainted with their peace principles and with their kindly feeling towards the aborigines of the country. He at once in his decisive manner suggested to General Grant that they turn them over to the

Quakers. The suggestion struck President Grant favorably and measures were set on foot at once to communicate with some leading members of the Society and see what they thought of undertaking the business. My name was suggested amongst other Friends and an interview was had within a short time with the President and the Secretary of the Interior in reference to the business. Friends felt keenly the responsibility of undertaking so large a charge, and expressed the preference that other Christian Societies should also take hold of the matter. It finally resulted in giving the different religious bodies charge of certain tribes of Indians, with the authority to propose to the Government suitable Indian Agents, the Government to turn over to the religious societies the whole management of the tribes which were placed in their charge.

This led to the appointment of what was called the "Associated Executive Committee of Friends on Indian Affairs" which was made up of two Friends from each Yearly Meeting upon the continent. In selecting these, the different Yearly Meetings chose some of the most substantial men, and generally men of sufficient means to devote considerable time and money to the business on account of their interest in it. The meetings of this Committee were exceedingly interesting occasions. The Committee was divided into sub-committees, one of which, called the Washington Committee, attended to the business in connection with the Government; another, the Religious Committee, looked after the Mission work amongst them; a third, the Educational Committee, after the educational work.

The Washington Committee, of which I was a member for many years, paid frequent visits to Washington City and communicated personally with the President and the Secretary of the Interior and the Commissioner of Indian Affairs in reference to the work. I was for many years clerk of the Associated Executive Committee and Chairman of

the Committee on Religious Interests, as well as a member of the Washington Committee, and hence had very much to do with the work, having a large amount of correspondence with the mission workers in the various tribes and being kept fully advised of all the operations that were going on. The work proved to be an interesting one, and involved a large amount of labor and care. Meetings of the Associated Executive Committee were held twice in the year at different places, involving a large amount of travel and expense, which was borne by the members of the Committee personally. During the 15 or 20 years that I was engaged in the work, I traveled many thousands of miles in attending these meetings, which were held at various points from Newport, Rhode Island to Lawrence, Kansas, and expended a large amount of money, not only in travel, but in carrying forward the work of the Committee, probably not less than $3,000, although I never kept an accurate account of this, as it is one of the benevolent works of my life, of which no record was kept at the time.

The Committee had much difficulty in procuring suitable men for Agents. There had been so much corruption in this line of business that it required a man of great firmness and Christian experience to avoid efforts which were made by traders and others to use the agents to their personal advantage. It required also on the part of the agents a business knowledge to attend to the disbursements of large sums of money, and keep correct accounts and make frequent settlements with the Government. For all these things the Associated Executive Committee held itself, in a way, responsible and was careful to supervise the work of the Agents. For this purpose a general agent was employed, whose whole time was devoted to it. This work was done for many years by Dr. William Nicholson.

While there were many difficulties and unpleasant things connected with the work, there was a continued and

marked progress of improvement among the Indians. Once or twice there were outbreaks among the tribes where our Friends were stationed, but they were soon subdued with little damage.

It may not be improper to say that in carrying out his pacific policy, General Grant's Secretary of the Interior, James Harlan of Iowa, sent for me and offered me the position of Commissioner of Indian Affairs, which I did not feel at liberty to accept and had respectfully to decline. This offer was repeated under a subsequent administration, but was again declined.

C. F. C.

Note: In connection with the Indians, my attention has been called to the fact that Benjamin Tatham, a valued Friend of New York, and a man of ability and influence in that City, felt it his duty to go to Washington City to visit President Grant about the Indians. In the conversation which took place between them, he said to the President, "Thou knows that the Indians under proper treatment are as easily controlled as children." The President replied, "Yes, I know that for I have been among them," and added, "Mr. Tatham, I will turn them all over to the Quakers to care for them." "No, General Grant, that is too large a contract; give certain tribes to Friends and assign the others to the other religious bodies," which was done. Out of this conversation and the suggestion of Gov. Morton arose what was known as "Grant's Indian Policy," which was so pre-eminently successful. Benjamin Tatham was afterwards an active member of the "Associated Executive Committee of Friends on Indian Affairs" and always possessed much influence with the Government at Washington.

VII

Charles F. Coffin was twice offered the position of Commissioner of Indian Affairs by General Grant, and he was also asked by his old friend, Hugh McCullough, when Secretary of the Treasury, to become Comptroller of the Currency. Neither of these positions did he feel free to accept, and though he could say at the end of his life that he had consistently voted the Republican ticket since the party was first formed in 1856, and though his acquaintance with political men of both parties was wide, he used neither for any political preferment for himself.

We have seen how his friendship for Governor Morton was of advantage in his work for prison reform; in connection with this he also met Rutherford B. Hayes, and his account of a man who has slipped into the background of history is pleasant to read.

"I was afterwards called to have an interview with Governor Hayes in connection with some citizens of Ohio in regard to the prison system of the state. He accorded us a full and satisfactory interview, and afterwards in his messages and intercourse with the Legislature, thoroughly sustained the views which had been advocated by the committee. Afterwards, when he occupied the position of President of the United States it was my privilege to meet him at several different times in connection with the work amongst the Indians, commenced by General Grant. Presi-

dent Hayes showed a full appreciation of its value and importance, and an earnest desire to throw the whole influence of the government in the scale of the amelioration and lifting up of the Indian tribes.

"There were a few features in his character which especially attracted attention. One was its thorough religious basis and the earnest desire which he always showed to serve God by laboring for his fellow-men. There was nothing of haughtiness or self-conceit about him; on the contrary he was always ready to pay full respect to every individual member of the Prison Congress, and it was exceedingly difficult to induce him to occupy the time of the Congress, because he said he felt that there were many practical men and women present whose counsel and advice were much more important than his. The members of the Congress did not unite in this view, and were always glad to hear from him."

As a young man, making the grand tour of the East, he had felt it his duty to call on President Tyler; Abraham Lincoln he met before election, once at Indianapolis and once in Cincinnati, and afterwards saw him at Washington, as we have noticed before; his visit to Andrew Johnson has also been noted.

In connection with Indian affairs he visited Garfield, as well as Grant and Hayes. Benjamin Harrison was his personal acquaintance and William McKinley, "a man of most lovable character," he had known and visited in his home several times.

VIII

The list grows long, but we ought not to omit his long service in state Sabbath School work nor his part in the beginning of the Y. M. C. A. in Richmond.

The first originated in his interest in the Richmond mission school; he was a delegate to the first annual State Sunday School Convention in 1865, and in the same year he was appointed president of the newly organized Wayne County Sunday School Association. In 1870 he was elected president of the State Association in their meeting at Evansville.

Growing out of the county association was the Y. M. C. A., organized at Richmond in 1869. Charles F. Coffin carried the presidency of this for two years until the pressure of other work forced him to drop it. Rooms were engaged at the corner of Main and Marion Streets (the latter is now Sixth Street) and these were made attractive with furniture and reading matter; the first report states that seven daily, twenty-six weekly and seven monthly papers—news, political, religious, scientific, literary and agricultural—were provided. A secretary, then called a superintendent, gave much of his time to visitors at the rooms, and prayer meetings and Bible classes were held both in the rooms and at outside points. The "Home for

Friendless Females" mentioned before, was organized that year from the fees of the women who were members of the Association and by the efforts of those women.

From 1862 to 1871, Charles F. Coffin served as clerk of the Yearly Meeting Central Book and Tract Committee, organized thirty years before with the active aid and direction of his father. A little remembered outgrowth of this committee is a number of Quaker catechisms prepared by Elijah Coffin and others to use much as we use the Bible School lesson helps now. "The Mother's Catechism" is one of these pamphlets; there are others covering the Old Testament and the four gospels.

Charles Coffin had good reason to say in looking back over this time, "Taking all of these various activities in Christian work, looking after a growing family of sons, and caring for the regular routine of business, I was an exceedingly busy man during that portion of my life."

There is added to these labors, however, another development that continued long after the others had been laid aside; this is his acknowledged ministry.

"During the year 1866 I was acknowledged as a Minister of the Gospel. My first efforts in the line of public ministry were exceedingly simple, commencing with prayer and enlarging to short communications of the most simple character.

"It has never been possible for me to separate the call

of the Lord from the exercise and use of the ordinary talents and abilities with which He hath entrusted me.

"I did not await any heedings to be emptied of every thought, as I once considered necessary, but read my Bible, stored my mind with its truths and spoke from a heart touched with the love of God and the feeling of a duty to my fellow-men, as the Spirit gave me utterance; always asking before I commenced that the Lord would enlighten my mind and give me ability to proclaim such message as seemed to Him right, although I never prepared a sermon in the sense that ministers of some other denominations do."

His son, Percival Brooks Coffin, writes:

"My father never spoke from notes or written manuscript. He was however, continually studying his Bible and from time to time he would block out sermons on pieces of note paper, which would often lie in his Bible unused for months. Therefore his talks, although extemporary, were the result of both thought and study.

"He had a soft, rich voice of good carrying power; his gestures were few and simple and at all times he looked his audience straight in the eye.

"I have found one of a series of old notes which I choose to call, "Notes on the Office of the Holy Spirit," and which I reproduce here in order to give some idea of the mind of the man. Attached to these notes are some pages giving various definitions of the Holy Spirit as understood by Friends, which may also serve to throw some light on the thought of the Society with respect to this doctrine and its relation to the Holy Scriptures, and indicate some progressive phases of that thought.

"The Holy Spirit and the Holy Scriptures: Read Romans 15th and 4th:

"For whatsoever things were written aforetime were

written for our learning, that we through patience and comfort of the Scriptures might have hope.

"The Old Testament contains 39 books, written at different times, hundreds of years apart, by different authors, all inspired of God. Some are historical, some legal, some prophetic, and some poetic. They give evidence that the knowledge of God was of slow growth, the light shining more and more unto the perfect day—the fulness of the coming of Christ.

"The law of Moses is the foundation of all law, although there are some things repugnant to us in it: 'Moses, for your hardness of heart, suffered you to put away your wives, etc., etc.'

Discuss the Psalms, Proverbs and the Prophets: John 5th and 39th.

> "Ye search the Scriptures because ye think that in them ye have eternal life, and these are they that bear witness of me."

Second Timothy—3rd, 15th, and 16th:

> "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus."
>
> "All Scripture is given by inspiration of God and is profitable for instruction in righteousness, that men of God may be perfect, thoroughly furnished unto all good works."

Acts 17th and 11th:

> "These were more noble than those in Tessalonica in that they received the word with all readiness of mind and searched the Scriptures daily whether those things were so; therefore many of them believed."

The Old Testament Scriptures were formed into a canon before the coming of Christ and were preserved in

the archives of the Temple, read in the Synagogues and quoted by Christ.

Here read Luke—24th and 25th:

> "Then opened he their understanding that they might understand the Scriptures."

The attitude of Friends toward the Scriptures has been different from that of any other Protestant body:

> "We do acknowledge the Scriptures to be very Heavenly and Divine Writings—and the use of them to be very comfortable and necessary to the Church of Christ."

The Advices of 1720 read:

> "Let the Holy Scriptures be diligently searched and seriously read by Friends with due regard to the Holy Spirit, from whence they come, and by which they are truly opened."

The Minutes of Indiana Yearly Meeting, 1861 read:

> "We would earnestly caution our members against any attempts to undermine the Holy Scriptures; the more we are experimentally acquainted with the mind of Christ, the more shall we be taught the inestimable value of these records, of which He is the central theme."

We object to calling them the principal foundation of all truth and knowledge, or the first adequate rule of faith and manners.

We must bring these writings and sayings to the Word of God; I mean the Eternal Word, and if they agree thereto, we stand there; the Spirit, and *not* the Word is the rule, hence we object to calling the Scriptures the "Word of God." However, we at all times have recognized the written word as inspired and have encouraged all Friends to diligently read the same.

DWELL NOT WITH THY DOUBTS, BUT WITH THY CONVICTIONS.

IX

A LIFE so crowded with accomplishment could hardly have been possible without the strictest ordering of his time. Percival Brooks Coffin gives a picture of that busy period and of the more personal attributes of his father.

"We always had breakfast at seven o'clock, followed with morning devotions. After this father retired to the library for a half hour Bible study.

"He was always punctual and regular in his habits. After the Bible study, he took a walk around the grounds and gave his orders for the day. He usually left the house for his banking office at 8:30 in the morning. The bank opened at nine o'clock and closed at four o'clock.

"Dinner was served at 1:00 P. M. and father always walked from his office to his home for dinner. At 4:00 P. M. he and my mother drove for an hour along the country roads about Richmond or to visit some Friend located near Richmond, but not within walking distance.

"After supper in the evening my father devoted his time first to his numerous duties as Clerk or officer in church committees, Sunday School Conventions, etc., and thereafter until half past nine was given to reading, often aloud."

"On First Day morning, we would breakfast at 7:30; First Day School was at 9:00 A. M. and my father always taught a class therein. This was followed by Meeting at 10:30. We children were allowed fifteen minutes to run around the block and play between School and Meeting. We were always expected to attend Meeting, and until I became a good-sized boy, I was seated on the front seat,

where my father and mother, both in the gallery, could look down upon me.

"The seats were hard, my feet did not touch the floor. Behind me sat Jason and Elizabeth Ham, godly people and great friends of my parents. The Meetings were long and I often became restless. Friend Jason Ham sat with his chin resting upon a cane with a curved top. He would endure my restlessness for a certain period of time, and then reaching over his cane would hook it back in my jacket and jerk me back into the seat. I have lain awake nights, inventing ways of killing that man when I grew up, but alas! he has long since passed to his reward.

"Dinner at 1:00 P. M. was followed by a short nap of fifteen minutes which father always took sitting upright in a rocking chair. Then came attendance at the Mission School of which he was Superintendent. This was followed by a walk, accompanied by his boys, often down the river gorge. Supper was at 6:00 P. M. and a Meeting for worship followed at 7:30.

"Neatness, order and system followed him throughout his life and during the last ten years of his life, when he lived in our home he maintained his same regular habits and it was a saying that we could regulate our watches by father's activities.

"His room, his bureau and his clothes were immaculately neat and orderly.

"He worked without nervous strain, but persistently and steadily and was continually reading, always books of some value. He read literature of the Society of Friends, books on Biblical research, general history, archaeology, and applied sciences. He cared but little for novels and essays. Neither was he interested in painting, architecture or sculpture. In speaking of his travels through Europe he never commented on these features, although I believe he did not miss a prison house or insane asylum.

He was fond of vocal music and cared but little for instrumental; one of his relaxations when he lived in Chicago was his membership in the Apollo Club.

"He did not take recreation as we understand it now, for he was not interested in either games or sports. In fact, life to him was not a succession of pleasures but rather the pathway of attainment. He had a quiet sense of humor but could not have been said to be a witty or brilliant raconteur.

"He was a man who made up his mind slowly, but when once fixed it was difficult to turn him. He had temper but held it in good control. I have never known him to speak loudly or sharply; he would manifest more annoyance from interference with his personal effects or papers than from a disagreement in regard to important matters. In his dealings with other members of the family he was self-sacrificing, kindly and gentle.

"I have never known him to complain either from physical suffering or because of the loss of property. I have seen him hurt and discouraged but he always went forward bravely without complaint and with tireless effort.

"He was broad in his sympathies, and although not a man who carried his affection on his sleeve, in fact rather chary of physical expression of affection, he made his friends feel the sincerity and depth of his attachment and he was always willing to sacrifice himself and his interests for those friends to whom he felt deeply attached. Gentleness, thoughtfulness and self-sacrifice were his predominating traits in his social life.

"Courage, mental activity and simplicity were the predominating traits of his business life.

"Absolute abandonment to the will of his Lord and Master, Jesus Christ, was the predominating trait in his religious life."

X

THE effects of the liberating movement of 1860 began in the course of twenty years to be well-defined; they have not ceased yet, but they can now be summarized with some degree of justice and accuracy.

When George Fox and his associates first discovered the "Inner Light" which they identified with the Holy Spirit of the Christian's Bible they felt they had uncovered a fundamental truth which had but to be presented to be recognized. They were sure that all the world and the churches of the world would of necessity recognize and obey the voice which meant so much to them.

The second generation of Quaker leaders awoke to the fact that their constructive doctrine of the "Principle" or "Seed" was not so recognized or followed; but convinced by their own experience, to which they vehemently appealed as final authority, that they had found Truth, they all unconsciously constructed the theory that they had a revelation which was intended for a select few and that the world and its churches, by reason of the curse of sin were not capable of perceiving such Truth. Hence they distinguish themselves as "God's people" and outsiders as the "World's people."

From this theory birthright membership came

naturally, for as the children of Friends were of course in the circle of God's people, and had the full indwelling of the Holy Spirit, as well as the care of the Fathers and Mothers of the Society, they were entitled to this membership.

We think that from 1775 to 1825 the ideas of Rousseau and the English Deists began to affect the members of the Society, as schools and consequent intellectual stimulation increased. We are certain, at least, that the conflict between Elias Hicks and the Philadelphia elders, and that between Gurney and Wilbur caused Friends to turn from an emphasis on moral conduct and an undefined Inner Light, to an examination of doctrinal definitions. Efforts were made to define belief, both in "Advices" and "Disciplines" and a number of Friends prepared catechisms and established schools for Biblical instruction.

During all this period Friends did not proselyte. They did not want members unless they were certain such members would maintain the ideals and testimonies which Friends prized so highly and which the governing leaders had lifted to such a high but severe standard. To become a Friend was a long and tedious job and the seeker must be persistent and patient. The idea that Friends were a select people, set apart, having a clearer vision of divine law than others, was distinctly predominant.

However, the Society failed not only to influence the world but failed to hold its own children.

The young people's movement in Indiana beginning in 1860, the result of forces acting consciously and unconsciously for thirty-five years, tended to change this point of view. It is fair to say that the Biblical instruction advocated in Indiana Yearly Meeting laid the foundation that made this work possible.

The young Friends began to proselyte; revivalistic and other evangelical methods were more or less followed. The old doctrines and ideals of Quakerism became less compelling. This led to a large number of applications for membership, not from people who had become convinced through a mystic process, but from people who had experienced "conversion" or an impulse toward a change of ideals. These people believed the Bible, sincerely desired to be Christians and wanted to associate themselves with the Society of Friends.

Many of the older Friends objected to admitting them to membership. Mary Whitall Thomas said to Rhoda M. Coffin that any seeker should be carefully prepared before he was admitted to the Society in order that the standards of God's people might not be lowered or their testimonies as to conduct and discipline might not be destroyed, for Friends were a polishing society. The radical Friends claimed, however, that any society which held up Christ Jesus as its model, became a part of His church and that any person who accepted him as a Savior was entitled to fellowship with Friends.

Association through union Sunday Schools and other agencies, with the members of other religious denominations served to break down the old ideals and convinced the majority of Friends in Indiana that they were not entitled to a natural right of superiority over their neighbors, but were in fact merely a branch of Christ's church on earth governed by the same Bible, the same evangelical doctrines and the same principles as other professing Christians. This idea, under pressure of youthful enthusiasm, swept the Yearly Meeting.

Revivalistic services brought in large numbers of new members; ministers traveled from one meeting to another, without guidance or church discipline and much confusion arose. No machinery was provided to educate the convert or to instruct him; no definite statement of faith was agreeable to the Yearly Meeting and the new converts demanded a definite statement of faith and some provision for aggressive religious work.

Confusion and anarchy increased until Friends felt that a control of the ministry, or rather, some correlation of effort was necessary and a number of the leading Friends became convinced that this could only be obtained by appointing a Committee on Ministry, which committee was first appointed by Indiana Yearly Meeting in 1880. This committee was to direct the efforts of evangelists, to see that meetings were provided with regular ministers and that new members were cared for

and cherished. This development was carried still further when, in contradiction of an ancient testimony against a "hireling ministry," Friends agreed to pay a pastor for devoting his time to church work, or rather, as one Friend put it, "the church needed a pastor to care for the young children in Christ and such a pastor might be a woman and need not be a minister." One or two meetings employed men for this purpose and found the result so satisfactory that such employment became general throughout the yearly meeting.

Many of the new converts insisted that it was necessary for their religious life to have a more full and extended definition of the belief of Friends and that the old idea of maintaining as a sole positive doctrine the leading of the Inner Light, to which was added a long list of "Don'ts" did not facilitate religious life in those who had the impulse to do good deeds. Because of this feeling Friends adopted the methods taught them in the Union Sunday Schools, which were those of the Methodists and their young people organized Christian Endeavor societies. A partial declaration of faith was promulgated at Richmond in 1887. The activities of the society were vastly extended and the idea of a select society sank into the background.

With the weakening of this idea came the abolishment of birthright membership. The desire of the ministers to force a positive confession of con-

version led to the establishment instead of two classes of members: Children of Friends were enrolled as associate members until the age of discretion and they were received as active members after such a positive declaration had been made. Young people were discouraged if they attempted gradually to grow into the society and every effort was made to compel them to experience a definite dedication.

Birthright membership, coming unearned and unsought, implying hereditary right to be called a Christian, had not been prized. The Society, comprised of such members, was conservative, occupied often with unimportant details and lacking in the spiritual power that had characterized the founders. It tended to become a hereditary caste of blood kin.

On the other hand, the dark feature accompanying the abolition of birthright membership was that loyalty to the Society became obsolete, and the generations growing up felt that if the Quakers were only a branch of the church militant, there was no need to distinguish it from other denominations. Whenever it became necessary for them to move from a Friends' neighborhood, they did not attempt to establish a Meeting but associated themselves with the social group that was most congenial to them, where their Quaker virtues as well as their distinctly Quakerly faults were soon obliterated. The present young Friends move-

ment represents a counter movement toward loyalty to that which was best in the old Quakerism as well as that which is good in the modern social program.

The movement of 1860 accentuated for the good of all the longstanding practical work of Friends among the Indians, the Negroes and for the poor and unfortunate. Such social work carries its own balance wheel and there is little to be noted beyond what we have already told of the sense of responsibility Friends felt in this line.

A second problem of the Society found solution at the same time by the same young people; this was a question of organization.

The original principle of the Inner Light maintained that all men might be inspired of the Holy Spirit; but in practice it appeared that all men did not interpret this inspiration alike. Differences arose between those who claimed inspiration equally but whose ideals were nevertheless in opposition.

The theory of the Consentient Conclusion of the Sanctified Saints in Council arose to meet the problem thus posed. The business meetings organized first for the consideration of the sufferings of the members, then for the orderly keeping of records and later for the holding of property were the instruments around which this theory developed. Fox announced that his scheme of Society government, which Penn tried to build into a State, had been revealed to him, and the majority

of his co-religionists confirmed this from their own belief.

But these meetings became too large to handle efficiently situations as they developed in the growth of the Society and the members consisted not only of Sheep or Solid Friends, but Lambs or Tender Friends, as well as sometimes Goats or Worldly Minded Friends. Therefore to guard the purity of the Faith, since it was evident that all men were not equally responsive to the light, Overseers to guard the morals, Elders to direct the Intellect and Ministers to deliver inspirational exhortations were evolved and assumed the duties of such guardianship. All leadings tending to social activities and intellectual explorations were submitted to the judgment of these Solid Friends.

After the collapse of the Pennsylvania experiment, and the rise of the Methodist influence in religion, these meetings were busy maintaining the ancient "Testimonies" of Friends; and though many of these were excellent and greatly in advance of the times, they were not joined to any progressive devlopment of thought or manner.

A leadership of man over man was not recognized, but it did in fact exist, wielded by a chain of unthanked, uncrowned leaders. This Select Meeting acted as if it were the direct representative of the Voice of the Spirit and the meeting at large was allowed only to check up for minor errors and record general concurrence. Worse, the

Select Meeting was self-perpetuating, and was thereby doubly conservative, inclined to tradition and the keeping up of unimportant forms.

After much opposition, the group of young people among whom Charles F. and Rhoda M. Coffin were leaders, succeeded in securing a modification of the discipline of Indiana Yearly Meeting, which deprived the Select Meeting of much of its power and made it possible for younger members outside the charmed circle to have some voice in the management of the affairs of the Society.

This was the recognition by the Society of its need of young blood and new thought, as furnished to it rather against its desires, by these young people; and it was this liberalization of the governing bodies that made it possible for succeeding generations of young people to continue to take their place in Church councils.

HIS MYSTICAL PERIOD

HIS MYSTICAL PERIOD

I

CHARLES F. COFFIN began his business life as a clerk in the State Bank of Indiana, which he entered in 1835, and from that time until 1884 was connected with it and its successors.

When he consecrated himself to religious work in 1860 he believed that he was called upon to devote his energies to the work of his church and to social service. This was the reason why he steadily refused the tenders of public office and flattering business opportunities that would have required his removal to New York City in 1866.

In the year 1884 as a result of a business panic at that time, he suffered the entire loss of his small fortune and as a result he removed to Chicago in that year.

His business collapse truly shook his beliefs. Before he was sure of his own interpretation of the Bible; he was insistent in pushing his own ideas and in his efforts to conform the church to them; and he worked manfully for the good of the church.

He loved his people, and they idolized him. He was pleased, and proud and happy in his work.

The world should know that a man could be a devout churchman, a true philanthropist, and at the same time a successful business man.

He gave each year to charities the same amount he spent on household expense. He believed the Lord had called him, and he had answered, hence his business was in unison with the rest of his activities dedicated to God. In his comments on the Bible, he quotes text upon text to establish this thesis.

Believing all this, it was terrible to find oneself penniless, removed from positions of responsibility, the way for work along the old lines being apparently forever blocked.

Business reverses brought with them a spiritual crisis. For three years he groped for new light and for a new interpretation of his experiences—Job-like, he sought to reconcile the coming of calamities to the faithful with his concept of a God of Love. He found a haven of friendship in Chicago Monthly Meeting, but he did not receive any inspiration or real uplift until he went to London and the way was opened for him to work in the scattered country Meetings and in the small city meetings within the limits of London Yearly Meeting of Friends.

He and his wife were most successful in this field. His most intimate friends in London were Joseph Bevan Braithwaite and wife and Robert Pearsall Smith and wife, and through these families came to him his final and greatest religious experience, which I choose to call: "The Peace of Abandonment," an experience which combined and

overshadowed his mystical boyhood, his Churchly youth, and the evangelism of his active years.

He learned slowly the great truths—that spirituality consists of simple fidelity to the will of God, revealed by His Spirit from day to day; that the indwelling Spirit was not a prophetic guide.

That preaching and philanthropy were but incidents; that the real power of a man is in the atmosphere that he creates. That imposing your will and mentality on others, is not the highest Christianity; that a pure heart is the wise man's duty, but results lie with God. That commercial prosperity is not guaranteed a faithful servant, and a man to be a successful trader, must live the life of a trader. That one's life consists of a series of unimportant actions which bring you peace, only as they are directed to God. That no one can do more for his brother than to point to Jesus Christ as the way, the truth and the life, for through Him only has one a true image of the Father; that each one must himself experience for himself; that what one gets is of little consequence—what one gives is everything.

This revelation grew clearer to him as old age approached, and he happily entered it, shedding comfort and radiance about him. He was content, he was calm, he was trustful, he was forgiving, he was generous.

Two texts sum his atmosphere:

"The peace of God that passeth all understanding."

"The Everlasting Arms are underneath."

As the end grew near his soul easily functioned in the spiritual plans, while the body was daily breaking.

As a final message he said to his friends:

"In looking back over my long life, it has been revealed to me that disappointments, as well as successes, were part of the Lord's work, and it is our duty to accept disappointments and to continue steadfast knowing that all things work for the Glory of God. I believe that the various movements which have taken place in the Society, although some were turbulent and have caused much pain to many tender Friends, have been productive of good, and that the Society now is stronger spiritually and intellectually than it has ever been, and that it has gathered from each one of its upheavals an enlarged power for good. I believe that the young men now in charge of the work of the church are God-fearing men, men of broad vision. I believe that the church will do its work in a broader field, with greater unity, and with more spiritual power than has been manifested, at any time in the past."

"The soul's dark cottage, battered and decayed,
Lets in new light through chinks that time has made;
Avenged by weakness, wiser men become,
Leaving the old, both worlds at once they view,
That stand upon the threshold of the new."

II

It is the despair of those who describe this last period of Charles F. Coffin's life that words are of little use to express its spiritual quality, which had almost no accompanying dramatic action. The routine of his later years is set down in notes from his journal, made September 23, 1914.

It has been some time since I have written anything for my Journal. Two causes have prevented: one, the lack of impulse, and another, the fact that there was nothing striking to record.

I have been, for several years, past, leading a quiet life, with but little striking variety in it. I have not been strong enough for public work of the kind in which I have spent so many years of my life, and with the Gospel Ministry have only spoken briefly, as I did not feel able to go into any extended discourse.

My general health has been good, but I feel most deeply my deafness, which prevents my participating in a business meeting or for enjoying, as I should do, company in the evening; but I have had so many things to be thankful for that I do not complain of this privation. I am half through by ninety-second year and am able to go almost every day to my son's office, where I have a desk at which I have sat for fifty or sixty years, and do more or less correspondence and am able to see what is going on in a business way. It makes variety in my life, and I enjoy it.

I have been favored with a feeling of the living Presence of my dear Redeemer constantly, and at times have had some striking illustrations of spiritual life. I am not anxious to leave the world, but believe I am ready to meet

the call of my Heavenly Father whenever it shall come. I am very thankful for life and all the rich privileges which I have enjoyed. I have looked upon it as a boon and have thoroughly enjoyed it. I am especially thankful for the preservation of my intellectual powers, although I am conscious that I would not be equal to some things which I have heretofore done. I enjoy very much the companionship of my friends, and am especially thankful for the goodwill and friendship of young persons, many of whom have shown an interest and affection for me.

It has been my privilege of recent years to realize an increase in my spiritual life and in the supporting power of my dear Redeemer, and there is a constant feeling in my heart of the peace of God which "passeth all understanding."

I partake largely of the kindness of my children and grandchildren, with whom it is a special privilege to mingle. I spend a few weeks once or twice a year in the East with the children residing there, but most of my time am at home in Chicago.

I do not know how much longer I may have to live in this world, nor do I feel anxious on that subject; but I am fully in the hands of my Heavenly Father and willing to resign to Him the life which He has given me at any time that He may call for it.

Two years later, August, 1916, he met his expected release, bearing his illness and the summer heat with gentle patience.

Two funeral services were held: the first at the Chicago Meeting-house, the other at the South Eighth Street Meeting-house in Richmond, Indiana, where, with all the scenes of his former activities about him, men's thoughts turned back

along the century of his life, and found perspective to judge his place in Quaker history. The following estimate of his influence on his times was given at that time by Francis C. Anscombe:

"Other men labored and ye are entered into their labor." (John 4-38).

These words of Jesus seem singularly appropriate upon this occasion. I did not have the pleasure of knowing Charles F. Coffin personally. I do not intend to repeat anything I may have heard about him. I venture to speak of him from an indirect source. I have endeavored to fit Charles F. Coffin into what little I know of Quaker History in America. It seems to me he occupied a strategic position. It cannot be amiss to say that he exercised marked influence upon Indiana Yearly Meeting at a time when that body stood at the parting of the ways. It seems to me that this Yearly Meeting is today a progressive evangelical body, largely in consequence of the attitude and influence of Charles F. Coffin.

The Society of Friends in America has had a very extraordinary history. The beginning was marked by dramatic and tragic events in New England; William Penn and his Holy Experiment in Pennsylvania made Quakerism a national force. Then followed the long period of conservative quietism. During these decades the Friends were mainly agriculturists. They read but little; the Bible was seldom used at home and was tabooed at most meetings for worship. The preaching was mainly exhortatory. The energies of the Society seem to have been largely consumed in enforcing discipline by disownment of members for trivial delinquencies.

Then came the Hicksite controversy. Elias Hicks was a great man, yet he was an extremist. He appears to have had no adequate appreciation of the historic development

of Christianity. He was a mystic; and, therefore, an individualist. Lack of patience and sympathy caused both Hicks and his opponents to take extreme points of view. The resulting disruption did grave damage to the Orthodox body; it robbed them of many brainy men, whose guiding hands would have been of invaluable service.

The visits of Joseph John Gurney resulted in great good. He established Bible Schools and brought Friends back to a knowledge of the Scriptures. Yet Gurney was a traditionalist, and it is not surprising that many of the simple American Quakers were soon interpreting Scripture in an unwarrantably literal manner.

That John Wilbur threw himself across the track of J. J. Gurney is not at all surprising. Gurney was an English aristocrat and would not brook opposition. The result of the unhappy controversy was, as we all know and deplore, that the Orthodox body was torn into fragments. Separations occurred in practically every Yearly Meeting.

I speak of these things because Charles F. Coffin, wonderful as it seems to us today, was actually born before the Hicksite Separations of 1827-1828. He was old enough at the time to have heard Friends discuss the matter, and doubtless he remembered it. Charles Coffin lived through the whole of the critical period of Quaker history. He certainly was a link with the past. He was an active participator in Quaker affairs in the stormy days of the middle period of last century, and was Clerk of Indiana Yearly Meeting for twenty-seven years.

Owing to the strange distrust of human reason held by the old Friends, they were not able to meet the renaissance of last century. There were few who could debate with Hicks, and none was the equal of Gurney. These two men were, of course, the very antitheses of each other, Hicks being a mystic and Gurney a literalist.

Thus the Society, rent and torn, heated with anti-

slavery and doctrinal passion, scarce knowing what it stood for, and none knowing what its future should be, met the Revival of the Fifties and Sixties. This movement was not a mere Quaker Revival; it was one of those strange, psychological upheavals, which occasionally sweep across the continent. It affected nearly every religious body.

The revival gave Charles F. Coffin his opportunity. It tested his genius. When the whirlwind struck Richmond, he stood firm. He saw the trend of events, and, phophet-like, saw the way the Friends should move if they were to survive as a religious body. In many places the Friends resisted the Revival, and as a consequence settled down into conservative "deadism." In other places Friends were swept off their feet by the movement. All sorts of excesses resulted. In a neighboring state astonishing and disgraceful proceedings occurred.

As I look over the field of Quaker history, I believe I see where Charles F. Coffin belongs. By this indirect, yet perfectly justifiable method, I arrive at the conclusion that it was largely due to the sagacity, far-sightedness, level-headedness and statesmanlike abilities of Charles F. Coffin (and a few others) that Indiana Yearly Meeting has avoided conservatism on the one hand and ranterism on the other.

This is his unique contribution to Quakerism. He helped to make Indiana Yearly Meeting a sane, progressive, evangelical body. He labored, and we have entered into his labors; it is, therefore, fitting that we thus meet to honor his memory.

III

But, back in Chicago, in the little meeting-house that had known him for the greater part of thirty years, the farewell had been more personal, and on the note of that we shall close. So friendly and so intimate had been that last afternoon, that a stranger coming in caught the atmosphere.

Helen Votal McKay wrote:

"I attended the funeral of Charles Coffin and wish I had words to tell of my impressions. The Quaker church is a very old two-story building with the meeting room upstairs. There are ten rows of benches in the center section and seven on each side, with a long bench across the platform in front for the older people. The entire west side of the room is a yellow glass window. The church is on a busy street, but the harsh sounds that came into the solemn quiet of the room as we waited for the funeral party were strangely far away. The silence was scarcely broken as the funeral party entered.

"I cannot describe the service or the atmosphere of that little room. My heart had that intangible swollen feeling and my throat ached as I sat through that thanksgiving meeting, for such it was. There was nothing to regret; he had lived long and they said well. They called him their father, lovingly spoke of him as one who had been their counsellor and guide. A gray-haired man who sat beside him at the head of the meeting for thirty-four years paid him a high tribute. He said that during all those years they had not once made an agreement as to which should preach the sermon. Sometimes one and sometimes the other received the message. There had been times when neither

felt called to speak, so they held their peace and the whole meeting was silent unless some one else was moved by the Spirit.

"Here, then, was a quiet place where the moving of the Spirit had been obeyed in this city of hurry and confusion. The little reed organ droned out his favorite hymn, "When the dear Saviour shall bid me come in, I'll enter the open door." There was a long period of impressive silence only broken by the hymn, "Abide With Me," sung by a man's voice accompanied by the organ. The sun was low in the west and the mellow light which poured into the room seemed softest around the casket as it was opened and we walked past. I cannot describe my feelings as I gazed on his face for the first and the last time.

"Such gentleness and refinement! I have never seen another face like his. He was surely one of the elect. I could realize why they had given thanks for him and why they said he was not dead. I cannot find words to express the effect it had on me. It was like a beautiful picture from first to last. It was not sad any more than some wonderful scene which brings tears to the eyes, or music which brings a lump in the throat. It left the impression of something great and beautiful and unspeakable."

Herman Newman, who spoke that afternoon, had known him only through the last four years of his life. He said:

I feel called this afternoon to a peculiar service. That service is to speak for those whom I do not know, for that large company of men and women to whom I owe a debt that I shall never be able to pay; to speak, in a measure, at least, for the comrades of Charles F. Coffin.

One of the most vivid recollections I have of an occasion such as this, is the memory of an occurrence a few years ago, at Haverford, when John Wilhelm Roundtree

was snatched away from us without warning. He had left his home, his friends and dear ones in England, and was coming to America where he had been on sundry occasions visiting an eye specialist and laboring for the coming of the Kingdom. Very unexpectedly he died at sea. A number of us, men and women who knew him, had worked with him, and had come to love him, gathered there in the Haverford meeting house for worship. I can remember distinctly how men like George Barton, and others spoke. They were his comrades. They were men of about his own age who had been laboring with him, thinking his thoughts with him, and fighting his battles with him. They were his comrades, and they laid him away.

But we this afternoon are not the comrades of Charles F. Coffin. He was born in the old North State, in the Fourth month, third day, 1823; and when a year old moved with his family to Indiana. There he grew to manhood, and there he spent the most active and virile years of his life, from 1824 to 1884, sixty years. In the history of our country, from Madison to Grover Cleveland. It is during those years, the active years of his life, that we shall find his comrades, among the men and women who wrought with him.

That time spans the great anti-slavery agitation, the Civil War, and the Reconstruction period. That time saw Quakerism emerge from its Middle Ages and pass through the great revival; and it was during those years, with their trials, their struggles, and their problems, that Charles F. Coffin did his best work. It is for the men and women with whom you and I are not acquainted, who have passed on before him, that you and I, somehow, are called to speak this afternoon.

Those of whom I speak were his comrades, but to us Charles F. Coffin was a father. He came to us buffeted with the storms of life, full of experiences, calm, serene,

full of faith,—a father. Who of us has gone to him in these latter years, and has not found in him quick and ready sympathy! Scarcely a line of thought were there to which he did not bring some contribution, something out of those rich years that I have been speaking about, something out of those years of struggle with Church problems, when after the death of his father in 1861, he sat at the head of Indiana Yearly Meeting. .

He was active in many lines of Church work. He was with the Friends who builded Earlham College. He was part of the group in which the great revival movement started. In his parlor was held the prayer meeting where there was manifested such a wonderful outpouring of the Spirit at Indiana Yearly Meeting. It was in his parlor that the Friends met for six years, forming the nucleus out of which came the South Eighth Street Meeting in Richmond, Indiana.

He had a wide experience in his business life, and a deep experience in his religious life. He had felt, and felt richly, the movement that had brought life to the Society. Then he came to us, after those years were passed, and lived with us a whole generation. Thirty-two years was he spared to live with the Chicago Meeting. We received the benefit of his life. We were his children. While he was spared for more than ninety years, through them all he was active and alert. Even to the last he was himself. Filled with joy, rich in sympathy, his life to us was a benediction. To me, as I have sat with him during the last three years and a half on this platform, because Charles F. Coffin sat here it has seemed just a little easier to get in touch with God.

Although he was spared for more than ninety years, he never seemed to become weary of life. He had too many interests. He was interested in prison reform and in work for outcast men of all classes. In the line of my

work here in Chicago, I found in him one who could understand, one who could help, one who could sympathize. He was just as alive to all the problems that I am dealing with as though he were actively working with me. No, Charles F. Coffin had too many interests to be tired of life. Life for him was a constant victory, and he came to the end, not weary, but ready to go. His words were the words of his song,—

"But when the dear Saviour shall bid me come in,
I will enter the open door."

Through all the latter period of his life, William Henry Matchett of Chicago, Illinois, had been his trusted friend, and with the simplicity and deep understanding that had always held between the two men, William Henry Matchett bade farewell to him.

It is hardly necessary for me to add more to what has been said, and yet I feel that it would be in keeping with the mind of our departed brother for me to say just a few words, especially as in his recent sickness he called me to his bedside, and gave me a message in that tender, sympathetic Christian way with which those of us who were acquainted with him are familiar. I have sat with him here in this Meeting, on this platform, ever since he came to Chicago, thirty-two years ago. In that freedom of spirit which is characteristic of our Church, as well as others, I hope, we took our seats together, and we waited upon God together. I can truly say that in those thirty-two years we never had any agreement or thought as to who was to preach. Sometimes the message would come from Charles Coffin; sometimes from his wife; sometimes from myself; and sometimes from others. But there was always that beautiful, sweet communion and intercourse

with God and with one another, that should be characteristic of every kind of Christian gathering. "Where the Spirit of the Lord is, there is liberty;" there is not confusion, but there is that sweetness, gentleness and fairness that come from the inbreathing of the Spirit in unity and fellowship.

In the recent message which he gave to me, he said, "William Henry, I thought I had a vision, but it was so clear and distinct that it seemed to be more than a vision, even. My life came up before me, and I viewed it in the past and in the present, and there was nothing but peace and satisfaction in it, especially in my Christian work, and in our communion, fellowship and labor together. I want thee to be encouraged. There are discouragements that will come to us all, as they have come to me; but I realize now that the heavenly Father is well pleased with work and service." So I bring this message to you, who have sat in heavenly places in Christ Jesus with him in this Meeting. There are many here who knew him in a different relationship, but I speak for the boys and girls in the Sabbath School, for the young men and women in the congregation, and for us who are older, and who have to take up the burden that he has laid down. I speak to you, and for you, that we may feel this afternoon that our labor is not in vain in the Lord. Discouragements may come, but God can give us encouragement, help, strength, and victory in the name of our Lord Jesus Christ.

We do not say farewell to him. We feel that only a veil, a shadow, is between us and him. Any moment it may be drawn aside, and we may enter into that fulness of life, joy and satisfaction that we realize this afternoon is his portion. In a more recent conversation with me he said, "I have not speculated much on what the future may be. We do not know very much in regard to heaven, that has not been revealed to us; but I feel this, that I shall

be with God, and with those who have gone before. It has been so good to be here that I know goodness awaits me there."

And so we feel this afternoon that the words of the prophecy have well-nigh come true, "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings." As we sit here in the rays of the declining sun of eventide, we are reminded of how, throughout all his life, the Sun of righteousness shone in splendor upon him; and as his life ebbed away, and the frame containing the spirit grew weaker and weaker, his depth of faith and his hope of a life yonder brightened his last moments, even as yonder glorious sun is brightening these last solemn moments for us.

SUPPLEMENT

At a meeting held at the resident of Chas. F. Coffin

Forty-seven friends met at the home of C. F. and R. M. Coffin, on Sixth day evening, 12th Month 24th, 1858, and organized themselves into a reading circle adopting a Constitution and By-Laws.

The original of this Constitution and By-Laws with signatures attached is in the possession of Benjamin Johnson at Richmond, Indiana.

A fair idea of the work that this circle did during their first season may be obtained from the report made Fourth Month 22nd, 1859, which reads as follows:

At a meeting held at the residence of Chas. F. Coffin on Sixth day evening, 24th of 12th mo. 1858, by a number of Friends of Richmond and vicinity for the purpose of organizing a Reading Circle, it was determined to make the experiment; and the following persons propose to attend as members, viz:—

Elijah Coffin	Paul Barnard	Rebecca Johnson
Naomi Coffin	Martha Barnard	Eliza B. Fulghum
Benj. Fulghum	Huldah C. Estes	William Fulghum
Rhoda Fulghum	Mary Starr	J. Brooks Johnson
Albert Fulghum	Clayton Hunt	Jas. W. Dickinson
Zacchæus Test	Elizabeth Hunt	Sallie Williams
Isaiah Branson	Owen Edgerton	John Nicholson
Sarah G. Branson	Lydia Greer	Edward B. Rambo
Hiram Hadley	Joseph Thomas	Letitia Smith
Hannah Hadley	Chas. F. Coffin	Benj'm Johnson
Mary Sanders	Rhoda M. Coffin	Rebecca Wright

Mary F. Pyle	Caroline Dennis	Mary Townsend
Priscilla White	Linai Townsend	Lydia Wilson
Lizzy Bond	Elizabeth Johnson	Charles Dennis
Eliz. Ann Test	Mary Johnson	Sam'l Bellis
Mary Bellis		Thaddeus Wright

An Executive Committee consisting of Chas. F. Coffin, Thad. Wright, John Nicholson, Paul Barnard, Huldah C. Estes, Mary Johnson, Eliza. B. Fulghum and Rhoda M. Coffin, were appointed, who are expected to furnish places of Meeting and to appoint readers at each Meeting for the following one.

It was agreed upon that for the present the Meetings will be held every Sixth day Evening at the residence of Chas. F. Coffin, or some other place to be designated by the Executive Committee and the exercises to commence at 7 o'clock precisely, one hour will be occupied in reading from the work agreed upon, after which a Chapter of Scriptures will be read which will close the exercises of the evening.

Sixth day evening—4th Month 22nd, 1859.—This Association has met regularly once a week generally on sixth day evening, in each week since its organization on the 24th of the 12th month last; the meetings have mostly been held at the house of Charles F. Coffin, but one has been held at Paul Barnard's, one at Matthew Barkers, one at Achilles Williams' and three at Clayton Hunts'. We have read through the Memoirs of Hannach Chapman Backhouse; part of the Memoirs of Priscilla Gurney, some essays from the Journal of Margaret Woods, and four lectures of Joseph John Gurney, on the evidences of Christianity and each sitting has been closed by reading a portion of Holy Scriptures.

Our meetings have been very quiet and orderly, and we have been interested, instructed and edified by the reading, the labor of which has been extensively circulated

by our Executive Committee mostly among the junior members of our Association, whose performances have been satisfactory. Light conversation, and such as is of evil tendency, has, we think been avoided. Our social meetings have been refreshing and pleasant and we may hope have had a tendency to increase and strengthen Christian attachment and affection.

We now adjourn the Association to meet again, if such be the Divine will on the 14th of the Tenth Month next, at the home of Charles F. Coffin.

Index to Speeches and Addresses
by
Charles F. Coffin

Collected in Loose Leaf Ledger form and deposited at Earlham College Library

An address to Andrew Johnson, Pres't of the United States, by Indiana Yearly Meeting for Sufferings—6 mo. 1, 1865, prepared by a Committee of which C. F. Coffin was Chairman.

Letter of Fraternal Greeting from Indiana Yearly Meeting to Wesleyan Methodist connection of America, 1866—signed, C. F. Coffin, Clerk, Indiana Yearly Meeting.

Our Insane Friends—An interview with C. F. Coffin, Jan. 6, 1883.

Mission Work by Friends and its Results.—An address before the Bedford Institute 1st Day School and Home Mission Ass'n.—London—11th Mo. 30—1888.

Address on Indians in the United States, delivered by Chas. F. Coffin, in Devonshire House, London, 1890.

Remarks on Tramps and our County Jails, at National Prison Congress, Saratoga, N. Y., 1884.

"Our Prisons"—An address delivered by Chas. F. Coffin, before the Indiana Social Service Association at Indianapolis, Ind.,—6th mo. 9th, 1880.

A Report Concerning A Visit to St. Vincent's Reformatory for Women, at Dublin, Ireland, Nov. 20, 1871.

"Remarks" at the Funeral of Abby S. Dennis—1882.

Christianity and Business—An Address—delivered by Chas. F. Coffin at Friends' Fifth Street Meeting House, Richmond, Indiana, March 21, 1875.

How Shall the State find Employment for Convicts?—*Chi-*

cago Daily News—Apl. 7, 1886. Chas. F. Coffin, Vice-Pres't Prisons Aid Association of Illinois.

"Sabbath Schools"—Their Organization and Management. Chas. F. Coffin—Time—11—1868.

"*Women* in their Business and Public Relations" by Chas. F. Coffin. April 27, 1875.

Three Lectures to Young Men, delivered at Richmond, Indiana, Friends' Fifth Street Meeting House, by Chas. F. Coffin, during March, 1875. "The Model Man," "Forsaking the Law of the Lord," "Concerning Bad Habits."

"Capital Punishment," "The Bible Doctrine"—1876—C. F. Coffin.

Capital Punishment—A Debate thereon—By Chas. F. Coffin—May 26, 1878.

British and American Prisons. An address before the National Prison Congress, at Pittsburgh, Penn. Oct. 14, 1891.

The Death Penalty—Chas. F. Coffin—1879.

C. F. Coffin has Prepared the Following Reminiscences, which have been Deposited in Earlham College Library

Origin of the Mission School at South 8th St., Richmond, Indiana.
Establishment of Iowa Yearly Meeting.
Establishment of Western Yearly Meeting.
Friends and the Civil War.
Recollections of Henry Clay's Visit to Richmond, in 1842.
Whites Institute—Establishment of
Josiah White—Excerpts from his will.
Elijah and Naomi Coffin "An Expression of Affection."
Beginnings of Earlham College.
Friends Boarding School at Earlham.
Origin of South 8th Street Meeting at Richmond, Indiana.
The Old National Road through Wayne County.
Friends in Chicago—1863—The beginnings of Chicago Monthly Meeting.
Wayne Co. Indiana, 1824 to 1833.
Cincinnati, Ohio, 1830 to 1834.
Cincinnati, O., Meeting of Friends, 1833.
1st Day Schools at White Water 1840 to 1862.
Healing of Irena Beard.
List of the Ministers in Indiana Yearly Meeting in 1854.
Attendance at Indiana Yearly Meeting 1878 to 1883.
Notes of a Sojourner—California Notes 1892.
Influence of Friends upon the Development of Reformatory Work in Indiana.
A Visit to Philadelphia Yearly Meeting in 1909.
Biographical Sketch of Elijah and Naomi Coffin. Written for Centennial of White Water Monthly Meeting.
My Early Recollections of Henry County, Indiana. Written for Henry Co. Historical Society—1908.

From North Carolina to Indiana—1823. Comments thereon by Wm. H. Coffin and others.

History of Indiana Yearly Meeting and of White Water Monthly Meeting. C. F. C.

1st settlement of Friends in Wayne Co.

The Beginnings of White Water Monthly Meeting.

A Census of Friends in Wayne Co., Indiana, 1807.

Letters from Jeremiah Cox.

Letters from Henry and David Hoover.

1st Visit to Friends in the Eastern States. By Chas. F. Coffin, 1844.

Presidents I Have Known—by Chas. F. Coffin.

Miscellaneous Correspondence had by Chas. F. Coffin which has been Deposited in Earlham College Library, under Headings as Listed Below.

First Jails of Wayne Co.—by John B. Julian. Letters from Geo. W. Julian.

Shawnee Indian School—Committee Report 1861. (2 copies.)

Newport, Indiana, and its Abolitionists, by Dr. O. N. Huff.

Concerning Josiah Forster of England. C. F. C.

First Day School Conference of Friends at Cincinnati, O., 1861.

Home for the Friendless at Richmond, Ind. 1st Anniversary and appeal for help 1869. R. M. Coffin.

Genl. U. S. Grant's Indian Policy. R. M. Coffin.

Isaac Sharp letters to C. F. and R. M. Coffin. Photo, and and account of his death.

Friends China Mission. Some account of 1892 by R. J. and M. J. Davidson.

Louis Street, Missionary to Madagascar.

Friends Prominent in Indiana Y. M.—1812 to 1828.

Colonization of the Epileptic and Insane—Gov. Durbin, Dr. Smith and T. Nicholson.

Thos. Hodgkin of England D, 1914 and Photo.

Census of Friends and Hicksites, 1835 Ind. Yr. Mtg.

Woman's Ministry, by Rhoda M. Coffin, as published in Chicago *Inter Ocean,* 1885.

Friends, An Historical Study, by Wm. H. Coffin.

Golden Wedding of Sarah and Wm. H. Coffin.

David Tatum "Accounts of his first Missionary Efforts."

Wm. H. Coffin's visit to Eastern Indiana, in 1898.

Educational Progress of Eastern Indiana, by Berry S. Parker, and Letter thereon from C. F. Coffin.

Correspondence with J. Bevan and Martha Braithwaite.
Correspondence with Elmina L. Johnson—Mrs. Jno. B. B. Elam, Susanna Pray.
Correspondence with Agnes Fletcher on Care of the Insane.
Friendly Letters from English Friends. 1890-1907.
Correspondence with Robert P. and Hannah W. Smith.

C. F. Coffin has prepared the following short Memoirs of Friends and Relatives whom he has known, and the same have been deposited in Earlham College Library

Samuel Bettles, 1774 to 1861.
Samuel Bettles, Jr., 1868.
Robert Harrison.
Lewis A. Estes.
Wm. Haughton.
John Maxwell
Hugh Maxwell
Miriam A. Maxwell
Thomas and Hannah Symons.
Jeremiah Hubbard.
Dr. Oliver W. Nixon.
Elizabeth D. Fletcher.
Elizabeth Hiatt—written 1862—revised 1908.
Aaron and Margaret White.
David Tatum.
Elizabeth Comstock.
Bethuel Coffin.
Francis W. Thomas.
Alfred H. Hiatt, M. D.
Henry W. Coffin.
Nathan Rambo—Wm. A. Rambo—Edw. B. Rambo.
Murray Shipley.
Naomi Hiatt Coffin, a Tribute to my Mother. C. F. C.

PEDIGREE

PEDIGREE

(1) PETER COFFYN who about 1560 married Mary Boscawen, was probably the great grandfather of our first Ancestor who came to America.

(2) TRISTRAM COFFYN, of Butler's Parish, of Brixton, County of Devon, England, made his will November 16, 1601, which was proved at Totness, in the same county, early in 1602.

(3) He left legacies to Joan, Anne and John, children of Nicholas Coffyn; Richard and Joan, children of Lionel Coffyn, Philip Coffyn, and his son Tristram; and appointed Nicholas, son of Nicholas Coffyn, his executor. It appears that he was the great-uncle of the first American Ancestor.

(4) NICHOLAS COFFYN, of Brixton, Butler's Parish, in Devonshire, in his will, dated September 12, 1613, and proved November 3, 1613, mentions his wife Joan, and sons Peter, Nicholas, Tristram, John, and daughter Anne. He was the grandfather of the emigrant to New England, and was born about 1560, son of Mary Boscawen. He lived to the end of the reign of the Tudors, and saw the reign of the Stuarts beginning in the person of James VI of Scotland and James 1st of England. He died in the reign of James 1st (1613). His eldest son, Peter, succeeded to his estates, and his youngest son John also acquired some estate, as he made our Ancestor Tristram his executor. The other sons Nicholas and Tristram and daughter Anne had probably died.

(5) PETER COFFYN, the eldest son of Nicholas of Brixton, in his will dated December 1, 1627 and proved March 13, 1628, provides that his wife Joan (Thember) shall have pos-

session of the land during her life, and then "the said property shall go to his son and heir, Tristram, who is to be provided for according to his degree and calling." His son John is to have certain property when he becomes twenty years of age. This John was killed at Plymouth fort in the early part of the civil wars. He mentions his daughters Joan, Deborah, Eunice and Mary, and refers to his tenement in Butler's Parish, called Silferhay. He was the father of our Tristram Coffin.

John Coffyn, of Brixton, an uncle of Tristram, who died without issue, in his will dated January 4, 1628 and proved April 3, 1628, appoints his nephew Tristram Coffyn his executor, and gives legacies to all of Tristram's sisters under twelve years of age.

TRISTRAM[4] son of Peter and Joan (Peter[3] Nicholas[2] Peter[1]) was born in England 1609 and died in Nantucket, Massachusetts, October 2, 1681. He was married in England to Dionis, daughter of Robt. Stevens, of Brixton, and came to Salisbury, Massachusetts, in 1642 with five children and his Mother. His children

I. Peter, Hon. b. in England 1631; d. in Exeter, N. H., Mch. 21, 1715.

II. Tristram Jr., b. in England 1632; d. in Newbury, Feb. 4, 1704.

III. Elisabeth, b. in England; m. in Newbury, Mass., Nov. 13, 1651, Capt. Stephen, s. of Edmund and Sarah Greenleaf; d. Nov. 29, 1678. Capt. Stephen was b. in 1630 and d. in 1690. They had seven children.

IV. James, b. in England, Aug. 12, 1640; lived in Nantucket; d. there July 28, 1720.

V. John, b. in England; died in Haverhill, Mass., Oct. 30, 1642.

VI. Deborah, b. in Haverhill, Mass., Nov. 15, 1642; d. there Dec. 8, 1642.

VII. Mary, b. in Haverhill, Mass., Feb. 20, 1645; m. Nathaniel, s. of Edward and Catherine Starbuck. She died in Nantucket, Sept. 13, 1717.

VIII. LIEUT. JOHN, b. in Haverhill, Mass., Oct. 30, 1647; d. in Edgartown, 1711.

IX. Stephen, b. in Newbury, Mass., May 11, 1652; d. in Nantucket, May 18, 1734.

Tristram Coffin remained but a short time in Salisbury. We find his name recorded in Haverhill, Massachusetts, November 15, 1642, as witness to the Indian deed of that place, granted to the first settlers by Sagabeu and Passaquai, sachems of Peutucket, now Haverhill. About 1648 he removed to Newbury, and thence back to Salisbury in 1654 or 1655, where he signed his name as "Tristram Coffyn Commissioner of Salisbury." In 1659 he was a leading spirit in the group of Salisbury men who purchased of Thomas Mayhew nineteen twentieths of the Island of Nantucket, whither he removed in 1660 with his wife, mother and some of his children, and where he died. He personally owned the Island of Tuckernuck.

JOHN[5] (son of Tristram and Dionis) Tristram[4] Peter[3] Nicholas[2] Peter[1] was born in Haverhill, Massachusetts, October 30, 1647, removed to Nantucket, afterwards to Marthas Vineyard, and died in Edgartown, September 5, 1711. He married Deborah, daughter of Joseph and Sarah Austin, who died in Nantucket, February 4, 1718. His children

I. Lydia, b. in Nantucket, June 1, 1669; m. 1st John or Robt. Logan; 2d John Draper; 3d Thomas Thaxter, of Kingham.
II. Peter, b. in N. Aug. 5, 1671; d. in N. Aug. 27, 1749.
III. John, Jr., b. in N. Feb. 10, 1674
IV. Lane, b. in N. Apr. 23, 1676.
V. Enoch, b. in Nantucket, 1678.
VI. SAMUEL, b. in N. d. there Feb. 22, 1764.
VII. Hannah, b. in N. d. Jan. 28, 1768; m. Benj., s. of Rich. and Mary (Austin) Gardner, who was b. in N. 1683 and d. there Jan. 22, 1764.
VIII. Tristram, b. in N., d. Jan. 29, 1763.
IX. Deborah, b. in N. d. there Sept. 23, 1760; m. Thomas, s. of John and Deborah (Gardner) Macy, who was born in N. about 1687 and d. there Mch. 16, 1759.
X. Elizabeth, b. in N.

John[5] was commissioned a Lieutenant of Militia at Nantucket June 5, 1684 (see Vol. 3, 4 of English Mss. page 21 New York State Library). This entitles his direct descendants to admission in the Society of Colonial Wars and Colonial Dames.

He was a man of prominence in Marthas Vineyard, to which he removed. Portions of his old residence in Edgartown still remain, as does his tombstone showing the date of his death 1711. (This was fully restored in 1883.)

SAMUEL[6] (son of John and Deborah) John[5] Tristram[4] Peter[3] Nicholas[2] Peter[1] born and died in Nantucket; married there Miriam, daughter of Rich. and Mary Austin Gardner, who was born in Nantucket July 14, 1685, and died there September 17, 1750. Her husband died there February 22, 1764. His children

I. Deborah, b. in N. 1708; d. there 1789; m. Oct. 1729, Tristram, s. of Nath. Jr., and Dinah (Coffin) Starbuck, who was b. in N. June 18, 1709, and d. Nov. 28, 1789.
II. John, b. in N. 1708; d. Sept. 17, 1750.
III. Parnell, b. in N. d. there Oct. 26, 1727; m. Robt. Coffin.
IV. Sarah, b. in N. d. Apr. 11, 1750; m. 1st Nov. 1, 1733, Saml., s. of John and Elizabeth Stanton; 2nd James, s. of Rich. and Mary (Coffin) Pinkham, who was born in N. 1707, and d. Nov. 5, 1792.
V. David, b. in N. 1718, d. June 7, 1804.
VI. WILLIAM, b. in N. 1720; d. in N. C., 1803; m. Priscilla Paddock.
VII. Miriam, b. in N. 1723; m. Sept. 1742 Richard, s. of Shubail and Abigail (Bunker) Pinkham, who was b. in N. Oct. 16, 1718.
VIII. Mary, b. in N. 1724; d. Sept. 1777; m. Oct. 1743 Wm., s. of Ebenezer and Mary Barnard, who was born in N. 1724, and d. July 11, 1771.
IX. Libni, b. in N. d. there Nov. 6, 1732.
X. Priscilla, b. in N. 1730; d. Feb. 2, 1801; m. Oct. 1748 Christopher, son of Solomon and Deliverance Coleman.

Samuel[6] lived and died in Nantucket. He was a man of wealth and prominence and was the first of his branch to join the Society of Friends in which his descendants were active members.

WILLIAM[7] (son of Samuel and Miriam) Samuel[6] John[5] Tristram[4] Peter[3] Nicholas[2] Peter[1]. Born in Nantucket in 1720. He was married November 8, 1740, to Priscilla Paddock, daughter of Nathaniel and Ann (Bunker), who was born in 1722. Both died in North Carolina in 1803. His children

Deborah, m. Abel Gardner, s. of Abel and Priscilla; b. Mch. 31, 1743; (no children by 1st marriage); also married Micajah Towell in N. C. First marriage in Nantucket; second in North Carolina.

Libni, m. Hepsabeth Starbuck, d. of Jos. and Ruth; born Oct. 7, 1745; m. Jan. 1767.

William, m. Esther Hunt Sept., 1777; b. Sept., 1747; also m. Elizabeth Vestal, of N. C.

Levi, m. Prudence Williams of N. C.; b. Oct. 10, 1763; d. Mch. 30, 1833.

Samuel, m. Mary Duana Carr, d. of Jethro and Hepsabeth; b. Dec. 8, 1749; m. Nov. 29, 1770; also m. Mary Macy.

Barnabas, m. Phebe Marshall, d. of Joseph and Phebe; b. Dec. 25, 1751; m. Nov. 1772; d. Feb. 1816.

Matthew, m. Hannah Mendenhall, d. of Jas. of Guilford; b. Feb. 13, 1754; m. Jan. 1774; also m. Hannah Macy (widow of Daniel).

BETHUEL, m. Hannah Dicks, d. of Nathan and Mary of N. C.; b. Feb. 6, 1756; m. May 5, 1776; d. 1837; also m. Catherine Macy.

Abijah, m. Elizabeth Robinson; b. May 22, 1760; neither lived long.

Priscilla, m. Asa Hunt (who died soon after); b. Oct. 21, 1765.

William[7] born in Nantucket removed to Guilford County, North Carolina, in 1773 was a man of prominence in both Nantucket and North Carolina and an active member of the Society of Friends.

The Battle of Guilford, North Carolina, was fought within three miles of William Coffin's house. He assisted in burying the dead and nursing the wounded in the New Garden Friends meeting house, which was used as a hospital.

Bethuel[8] (son of William and Priscilla) William[7] Samuel[6] John[5] Tristram[4] Peter[3] Nicholas[2] Peter[1]. Born in Nantucket February 6, 1756; lived in Guilford County, North Carolina; removed to Indiana; married May 5, 1776, Hannah Dicks, daughter of Nathan and Mary, of New Garden, North Carolina, who was born June 16, 1757; died October 10, 1820; he died in Indiana in 1837. His children

Elisha, m. Maja McCuistian; b. Nov. 27, 1779.

Zachariah, m. Phebe Starbuck, d. of Wm. and Jane; b. Apr. 6, 1782; d. Aug. 21, 1845.

Paul, m. Elizabeth W. Moody; b. Mar. 23, 1784; m. 1811; d. Jan. 20, 1854.

Rebecca, m. Robert White; b. Feb. 27, 1786; d. Apr. 9, 1843.

Hannah, m. Thos. Symons; b. May 15, 1788; m. 1811.

Mary, m. Micah Newby; b. Nov. 18, 1792.

Bethuel, b. Aug. 20, 1795; d. July 2, 1799.

Elijah, m. Naomi Hiatt; b. Nov. 17, 1789; m. Feb. 20, 1820; d. Jan. 23, 1862.

Bethuel married as second wife, Catherine Macy, widow of Thaddeus; no children.

Bethuel[8] removed with his father to North Carolina in 1773. When quite young he made two voyages in his father's whale ship and worked for a time at boat building.

In 1825 he emigrated to Indiana, died 1837 and was buried near Greensborough, Henry County, Indiana. His grave is now marked by a suitable tombstone.

Elijah[9] (son of Bethuel and Hannah) Bethuel[8] William[7] Samuel[6] John[5] Tristram[4] Peter[3] Nicholas[2] Peter[1].

Born in North Carolina, November 17, 1798; married Naomi Hiatt, daughter of Benajah and Elizabeth, February 20, 1820; died Jan. 23, 1862. His children

Miriam Allinson, m. William Rambo; b. Jan. 9, 1821; m. May 31, 1843; d. Jan. 10, 1913; also m. Hugh Maxwell (no children by 2nd marriage) Jan. 1, 1862.

Charles Fisher, m. Rhoda M. Johnson; b. April 3, 1823; m. Mch. 25, 1847; d. Aug. 9, 1916.

William Hiatt, m. Sarah Wilson; b. Sept. 26, 1825; m. Oct. 16, 1845; m. Linda T. Mulford June 16, 1903.

Eliphalet, b. Aug. 25, 1828; d. May 5, 1831.

Carolina Elizabeth, m. Wm. H. Ladd; b. June 20, 1831; m. Aug. 24, 1848; d. June 28, 1916.

Mary, m. Eli Johnson; b. July 15, 1834; m. March 31, 1852.

Hannah Amelia, m. M. M. White; b. Jan 16, 1838; m. Nov. 3, 1858.

Elijah Coffin taught school in North Carolina in 1817 and for several years thereafter. In 1818 crossed the mountains on a visit to Indiana. In 1822 was appointed Clerk (presiding officer) of North Carolina Yearly Meeting of Friends. May 1823 with Jeremiah Hubbard visited Friends Meetings in Virginia, Maryland, Pennsylvania, New York and New England. August 1824 emigrated to Indiana and taught school at Milton; afterwards engaged in merchandising. In 1827 was appointed clerk (presiding officer) of Indiana Yearly Meeting of Friends which position he filled for thirty-one consecutive years to and including 1857 when he was succeeded by his son Charles F. who filled that position for twenty-seven years to and including 1884. In 1833 removed to Cincinnati, Ohio. In 1834 was appointed cashier of the branch of the State bank at Richmond, Indiana, in which position he remained until his retirement from active business in 1859. The remainder of his life was spent in social service work and activities connected with the Society of Friends.

CHARLES F.[10] (son of Elijah and Naomi) Elijah[9] Bethuel[8] William[7] Samuel[6] John[5] Tristram[4] Peter[3] Nicholas[2] Peter[1]. Was born April 3, 1823, in North Carolina and when one year old was brought by his parents to Indiana. March 25, 1847, was married to Rhoda Moorman Johnson, daughter of John Johnson VI and Judith Faulkner, who was born February 1, 1826, and died September 29, 1909. He died August 9, 1916. His children

Elijah, m. Sarah Elma Fletcher; b. May 3, 1848; m. July 5, 1869; d. Aug. 28, 1917.

Charles Henry, m. Flora Howells; b. Sept. 1, 1851; m. Dec. 10, 1873. d. Nov. 5, 1921.

Francis Albion, m. Flora Roberts; (no child); b. Oct. 10, 1853; m. Sept. 15, 1875.

William Edward, m. Lydia Mary Roberts; b. Jan. 8, 1856; m. Sept. 15, 1875.

Mary Amelia, b. Aug. 3, 1858; d. May 19, 1861.

Percival Brooks, m. Lucy Vincent Baxter; b. April 25, 1865; m. Sept, 13, 1887; (no child).

Elijah[11] (son of Charles F. and Rhoda M.) Charles F.[10] Elijah[9] Bethuel[8] William[7] Samuel[6] John[5] Tristram[4] Peter[3] Nicholas[2] Peter[1]

Born May 3, 1848, in Richmond, Indiana. Married July 5, 1869, to Sarah Elma Fletcher, who was born July 13, 1846. He died August 28, 1917. His children

Charles Francis, b. Sept. 25, 1870.

Elizabeth F., b. Feb. 22, 1879.

Charles Henry[11] (son of Chas. F. and Rhoda M.) Charles F.[10] Elijah[9] Bethuel[8] William[7] Samuel[6] John[5] Tristram[4] Peter[3] Nicholas[2] Peter[1].

Born September 1, 1851, in Richmond, Indiana. Married December 10, 1873, to Flora Howells, daughter of Joseph and Ruth, who was born February 2, 1852, and who died April 13, 1902. He died Nov. 5, 1921. His children

Julius Howells, b. Apr. 29, 1875; d. Feb. 22, 1893.

Rhoda Howells, m. Walter Sydney Dexter; b. June 12, 1877; m. June 17, 1916.

Ruth Howells, m. 1st Kreigh Collins; b. Oct. 18, 1878; m. Mch. 21, 1898; m. 2d, George H. Dunscombe, Nov. 21, 1917.

Murray Shipley, b. Dec. 6, 1880; d. June 15, 1881.

Charles Howells, m. Irene Parker; b. Feb. 23, 1882; m. Apr. 12, 1909.

Flora Howells, b. Nov. 21, 1885.

Francis Joseph Howells, m. Annie Coffin; b. Feb. 25, 1889; m. Sept. 2, 1918.

Virginia Howells, b. Aug. 16, 1890; d. Mch. 28, 1891.

Miriam Howells, b. Mch 8, 1892; d. May 27, 1893.

WILLIAM EDWARD[11] (son of Charles F. and Rhoda) Charles[10] Elijah[9] Bethuel[8] William[7] Samuel[6] John[5] Tristram[4] Peter[3] Nicholas[2] Peter[1].

Born January 8, 1856, in Richmond, Indiana. Married September 15, 1875, to Lydia Mary Roberts, daughter of John and Mary A. Roberts (nee Nye), who was born October 3, 1855. His children

Tristram Roberts, m. Marion Richards; b. Aug. 1, 1876; m. Oct. 22, 1904; m. Elsie Potter Robinson.
John Roberts m. Mary Belle Hudson; b. Aug. 27, 1881; m. April 27, 1905.
Ralston Roberts, b. Dec. 31, 1882; d. Sept. 5, 1909. Born in Indianapolis, Indiana; died in New York City.

TRISTRAM ROBERTS[12] (son of William and Lydia R.) William Edward[11] Charles F.[10] Elijah[9] Bethuel[8] William[7] Samuel[6] John[5] Tristram[4] Peter[3] Nicholas[2] Peter[1]. Born in Richmond, Indiana, August 1, 1876. Married October 22, 1904, to Marion Richards. His children

Lydia Constance, b. March 27, 1907.
Tristram Richards, b. Oct. 15, 1908.

Second marriage, October 21, 1916, to Elsie Potter Robinson. His children

Trelsie Potter Robinson, b. April 5, 1918.
Roberts Robinson, b. Sept. 15, 1920; d. Sept. 15, 1920.

JOHN ROBERTS[12] (son of William Edward and Lydia R.) William Edward[11] Charles F.[10] Elijah[9] Bethuel[8] William[7] Samuel[6] John[5] Tristram[4] Peter[3] Nicholas[2] Peter[1]. Born in Richmond, Indiana, August 27, 1881. Married April 27, 1905, to Mary Belle Hudson. His children

Harriot Hudson, b. Dec. 2, 1906.
Ralston Hudson, b. Nov. 16, 1908.